

Rev Alexander Allen  
116 Montecito 13 Oct 19

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# The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, MAY 17, 1919

NO. 3

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## THE LIVING CHURCH

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SYMPATHY is the noblest exercise; of it is the Spirit of God working together with our spirit; it is warmth as well as light, putting into us a new heart, and taking away the stony heart which is dead to its natural surroundings.—Benjamin Jowett.

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 17, 1919

NO. 3

## EDITORIALS AND COMMENTS

### The New Peace

**H**E peace treaty now laid before the world is comparable, in importance, only with Magna Charta and the Declaration of Independence. Breaking with all precedents, the treaty is only in part concerned with the redistribution of territory. It is primarily the charter of a new civilization. It is the instrument that is designed to enable nations to live side by side in peace and friendship and to prevent the causes of war.

Which does not mean either that it is a perfect instrument or even an instrument as satisfactory as the Anglo-Saxon nations acting alone might have devised. Neither of the two historical papers mentioned were perfect. Both were notable, not for perfection, but as new charters of liberty and turning points in progress. Such also is the present treaty of peace. It is an agreement among the nations that have coöperated in this war, determining their future attitude toward other nations, and a requirement upon Germany as to her attitude.

We observe three fundamental principles which distinguish this treaty from all treaties of peace that have preceded it.

First, we observe the scrupulous effort to deal justly with the enemy. Germany must pay the penalty for a national crime. She loses her colonies because she has proved herself unfit to govern them. She must give up Alsace-Lorraine because it is stolen property. She loses sovereignty over Poles because "all government rests on the consent of the governed" and the Poles no longer consent, even passively, to be governed by Germany. She loses the valuable Saar coal fields because she wantonly destroyed French coal fields and it is right that she should make the loss good to France; she has seriously diminished the world's possible annual output of coal and she cannot be permitted to control so large a portion of what remains. She must dissolve her army, surrender her navy, and cease manufacturing munitions of war because she cannot be trusted with these dangerous forces. She must pay huge indemnities, and mortgage her resources for a generation to come, in order to repair a part—and a small part only—of the material damage she has done in other lands. She must surrender the ex-kaiser and such military or civil officials as may be demanded for trial by due process of law for grave offenses charged against them. She must give security for everything that is demanded of her because the world cannot accept her word at its mouth or pen value. In the elaborate synopsis of the treaty published last week, one is struck with the fact that not one single element in the overwhelming requirements upon Germany is a wanton exercise of power on the part of the victors. Each measure of settlement is either demanded by justice toward one or other of the parties whom Germany has wronged or is re-

quired for the protection of peaceably inclined people during years to come.

Second, we are struck with the scrupulous self-abnegation of the greater powers among the victors. No one of them will receive nearly enough indemnity to cover his losses, let alone any just settlement for the violent deaths of great numbers of his people. Notwithstanding this, the nations do not divide the spoils among themselves as the victors have done from the beginning of history until the United States showed a better way after the Spanish war. The principle of self-determination of peoples is recognized throughout the document, and where an element of doubt seems to exist there will ultimately be a plebiscite of the people to determine their own future. The German colonies do not become the property of other nations but are internationalized and to be administered by "mandatories" of the League of Nations. There is, indeed, the notable exception in favor of Japan whereby she succeeds directly to German usurped authority in Chinese territory. In demanding and obtaining this concession in the face of the deprecation of the other powers, Japan has advertised to the world that she does not share the high principles upon which France, Great Britain, and the United States have acted. Sensitive as she is to any possible slight on the ground of any hypothetical racial inequality, she has insisted upon *being* inferior to these other nations in her attitude toward conquered territory. On a smaller scale Italy may be equally vulnerable in her insistence upon holding Fiume, which affects settlement rather with Austria than with Germany, but as contrasted with the other three great powers Japan has signally chosen a lower plane for herself, and the nations have deemed it wise to acquiesce. China, therefore, comes out of the peace conference with a real grievance; but China cannot claim great sympathy from her neighbors, because of her vacillation between German and Allied influence even after she had declared war. The non-Christian nations have distinctly shown lower ideals than the Christian nations.

Third, we have to recognize the new principle of internationalism. There are two possible internationalisms today. One is that of the Bolsheviks. It consists in tearing down everywhere the structure of society, of civilization, of morality, and of religion, in killing the educated, the cultured, and the religious, and in elevating the base and the ignorant into irresponsible power. This is the internationalism of the devil. And in the devil's own war it has made an alarming start and threatens an alarming progress. The other internationalism is the Christian scheme of the League of Nations. By means of that device, and by that alone, the victors are enabled to forego the distribution of conquered lands among themselves. By means of it a substitute is pro-

vided for war and every opportunity is made to protect the nations from war. "What we speak of to-day as the League of Nations," said Robert E. Speer at the convention of the Federal Council of Churches in Cleveland last week, "is an indispensable and unavoidable implication of all our Christian faith and endeavor in the world. It seems to me that all considerations that drive us on to that great goal are fundamentally and essentially religious." We can see incompleteness in the covenant relating to the League, and can safely prophesy some alterations that time will show to be needed. But the League of Nations is the cradle of the new emancipation of the world. Men speak of separating its provisions from the treaty of peace. This they could do only by writing a treaty of the old order, the victors dividing the spoils among themselves, and then, forsooth, after each has grabbed from the conquered enemy everything that it can get, decorously getting together, adopting rules to safeguard themselves in their latest conquests, and piously determining that no nation in future should ever covet its neighbors' vineyards! And this is the substitute for the Versailles treaty that some Americans are gravely proposing and that certain senators have threatened to enforce by means of a vote against ratification of the treaty of peace!

#### AND GERMANS maintain that it is a harsh treaty!

To us the most pathetic part of the German attitude, if we gather it aright from what has been cabled since the terms were made known to them, is that Germany only objects to the amount of land and sovereignty that she must lose, the amount of stolen spoils she must return, and the amount of money she must pay. Is there no one left in Germany who cares that throughout the voluminous document it is assumed, as a matter of course, that Germans cannot be trusted? That their word is valued at zero and their bond as the equivalent of their word? That as a nation they are to be treated as absolutely devoid of a sense of honor?

Much of the severity of the terms of the treaty might be avoided if there were any way left whereby Germany could assure the world that, once she regained her power, she would not set forth on a new war of conquest. When the chief German envoy, replying to M. Clemenceau, admitted again that Germany had wronged Belgium, he admitted the basis for every provision taken in the treaty. For how is the world to know that Germany, left with the power to do so, would not wrong Belgium again? If a treaty was a scrap of paper to Germany in 1914, what reason have we to assume that it is anything else in 1919?

Neither can we dissociate the present representatives of Germany from their late imperial rulers. Mr. Wilson tried to discriminate at the outset between the German government and the German people, and it was the German people themselves who indignantly repudiated the distinction. They made common cause with their rulers. Socialists, who had once prated of internationalism, supported the German government in making war, not only after war was declared, but in making preparation for it in advance. The violation of the treaty of 1839 was frankly and publicly avowed at the very outset, and neither from socialists, nor from any religious source, nor from the universities, nor from German homes was there any sort of protest. The medals distributed in honor of the destruction of the *Lusitania* were symbols of the acquiescence of the German people in the crime for which a nation, and not its rulers only, is now held accountable. The constant boast of the kaiser that he would have revenge—he never asked for justice—upon his enemies received the applause of a whole nation. He would make England and the United States pay the cost of the war. He would annex great areas of territory. He repeatedly declared frightfulness to be his policy in making war and was to leave his enemies nothing but tears to lament their fate. Did any public opinion in Germany ever arise to dissent from this gross repudiation of honor and morality? German Christianity, German learning, German morals, the German people, all accepted the standards set for them.

The treaty of peace does not simply reverse the names of victor and vanquished as compared with the avowed German expectation. Can anybody conceive Germany not annexing, and taxing to the uttermost, every acre of conquered territory upon which she could secure a foothold? Would a German peace even resemble the Versailles peace in its scrupulous endeavors to secure only justice toward all and protection for the future?

That all power to do evil should be taken out of the hands of Germans is the only possible beginning of an attempt to introduce a new era of peace and righteousness among the nations.

Such a beginning is now to be made. It is only a beginning. A Christianized internationalism is the only security for the future. To render Germany impotent but to leave the world at the mercy of other imperial or royal adventurers would not carry us far in obtaining security for the future. It is not easy for democracies to make war, and great wars for territorial or material aggrandizement on the part of democracies are highly improbable; Wilhelms and Napoleons do not fit into democratic settings. The increase of democracy is therefore a great deterrent of war. But that is not enough. The spirit of justice must so permeate our democracies that the people will *wish to be just*. And they never will wish to be just to other nations unless they wish also to be just to each other within the nation. There is therefore a marked propinquity between social and economic inequalities at home and war abroad. The Christian consciousness of the world for the most part recognized the duty of rushing to the relief of those who were being crushed by the force of German militarism, when socialism first, and then bolshevism, failed. When the American socialist and the Russian bolshevist opposed war on behalf of their own nations they were, in fact, gloriously upholding the principle of war by helping to crown super-militarism with success. Christianity failed, indeed, in Germany, but socialism failed everywhere except, perhaps, in France, and bolshevism is the very spirit of militarism without its efficiency. Of all the forces that stand theoretically for the principle of internationalism, Christianity came nearest to its ideal. Therefore give Christianity the credit that is its due for seeking to end war. And the League of Nations, and the internationalizing of colonies, and the system of mandatories on the part of the strong to govern and not to exploit the weak, and the refusal to accept territory that has been gained by conquest, are the contribution of Christianity to the solution of the problem of dealing with a fallen Germany.

But most of all is the necessity to regenerate the hearts of the world. To seek peace because it is God-like is a fundamental principle; but the expression of that principle in society demands the Christianization, on a basis of justice and love, of the social order within our several nations, and of their diplomatic relations with the world at large.



HE diocese of Tennessee has made a happy choice in electing Dr. Troy Beatty to be its Bishop Coadjutor. Educated at the University of the South, much of Dr. Beatty's ministry has been spent in the diocese of Tennessee and he is well known to Church people throughout the diocese. We shall hope that it may be a long, long

time before the entire diocesan responsibility is placed in his hands; but when that time comes Dr. Beatty will prove a worthy successor to the exceptionally distinguished line of Churchmen who have been Bishops of Tennessee.

HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 12th:

Christ Church S. S., Geneva, Ohio \*.....\$ 2.00  
A member of Christ Church, Woodlawn, Chicago, Ill. †.....\$ 2.02

Total for the week.....\$ 4.02  
Previously acknowledged.....\$ 66,390.80

\* For relief of French war orphans.

† For Belgian relief.

\$ 66,394.82

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE  
"FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

653. Wesleyan Epworth League, Trinity M. E. Church, Racine, Wis.	\$ 36.50
654. St. Michael's Church School, Geneseo, N. Y.	\$ 36.50
51. Mrs. F. K. White, Philipsburg, Pa.	\$ 36.50
75. H. J. Thurman, Greensboro, N. C.	\$ 36.50
177. Father and Brother.	73.00
194. In memory of Fr. James Stewart-Smith.	\$ 36.50
232. Miss C. A. Lawbaugh, Calumet, Mich.	\$ 36.50
393. Watchful Circle, King's Daughters, St. Albans, Vt.	\$ 36.50
408. St. Paul's Altar Guild, Marinette, Wis.	9.13
Total for the week.	\$ 337.63
Previously acknowledged	\$ 52,258.78
	\$ 52,596.41

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE  
ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

29. Dania Ladies' Society, Racine, Wis.	\$ 36.50
Previously acknowledged	\$ 2,296.67
	\$ 2,333.17

## ARMENIAN AND SYRIAN RELIEF FUND

Grace Church Guilds, Grace Church, Madison, Wis.	\$ 300.65
Araby for May	1.00
St. John's Church, Waverly, Baltimore, Md.	20.00
Church of the Mediator, Chicago, Ill.	4.20
Rev. Clifton Macon, Morristown, N. J.	10.00
St. Francis' Church, Rutherfordton, N. C.	5.00
T. B. W., Washington, D. C.	10.00
Mr. and Mrs. James Conley, Trinity Church, Formoso, Kans.	5.00
Mrs. J. W. Johnson, Trinity Church, Formoso, Kans.	5.00
Mrs. Jordan S. Thomas, Charlotte, N. C. *	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. *	1.00
	\$ 363.85

\* For relief of children.

## CO-OPERATION IN NATIONAL PRODUCTION

 COMMITTEE of the Social Service Commission of the Province of New England has issued the following statement, brought out partly by recent industrial disturbances at Lawrence, Mass.:

"It is the belief of the Provincial Social Service Commission of New England that the moment has arrived, long hoped for by many earnest seekers after a more Christian form of industrial relations, when great numbers of employers, on the one hand, and workingmen, on the other, are ready for unmistakable steps toward a coöperative spirit and method in the great task of national production.

"The Commission welcomes unqualifiedly the widespread recognition by leaders in industrial enterprises of the justice and wisdom of collective bargaining in the adjustment of issues between capital and labor.

"It urges upon all people of goodwill the support of the principles recognized by organized labor as necessary to the maintenance and development of American standards of living and of life; but it would also seek to secure from the leaders of our great unions of the accredited type a wide measure of tolerance and fraternal spirit toward those large masses of our industrial population who have recently come among us and can only gradually enter into our established system.

"The Commission wishes very seriously to call to the attention of all responsible leaders of thought and action in New England the fact that several of our most important industries seem at present to be involved with a level of income which is not sufficient to maintain an American home that shall rear American sovereign citizens. The Commission is not equipped to reach a sound judgment as to individual and unfortunate and anxious episodes coming out of the general situation, like the present strike at Lawrence; but it does aim to keep before our people the necessity of broad penetrating study of this situation, and of such statesmanlike work in advance of serious difficulty as will bring our New England industrial communities to a condition which shall be to us the cause of neither fear nor shame.

"Meanwhile in our judgment it is in a high degree unfortunate that the public authorities of the State have found no way of dealing adequately with the cumulative testimony of responsible persons as to the conduct of the police at Lawrence. We do not undertake to give judgment ourselves upon this matter, but we submit to a responsible public that such charges of police brutality as have been made in this connection should be fully investigated, in order that the obvious ends of justice shall be conserved.

BENJAMIN BREWSTER,  
ROBERT A. WOODS,  
VIDA D. SCUDER,  
"Committee."

## DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

## THE ASCENSION

 SCENSION DAY, which occurs in the week following the Fifth Sunday after Easter, is one of the great festivals of the Christian Year, and completes the cycle of teaching concerning our Lord's earthly career. It stands at the close of the gospel record, and at the beginning of the history of the Apostolic Church. Coming out from the Father His earthly life finds fitting end as He returns to Him again.

The Cross of Christendom is an empty Cross—not a crucifix, the symbol of suffering but not of triumph. We worship, trust, and serve One of whom our last view is not as He hangs on the Cross but as He is going home in glory. The first-fruits of them that slept, He has become the promise of the general ingathering in God's appointed time. At God's right hand we learn of a work accomplished, of a divine sovereignty, of an efficacious intercession, the hope of our glory.

Sunday—Acts 1: 1-11. (1) Where did Christ go when He left this world? There are three accounts of the Ascension. St. Mark and St. Luke close their gospel with the statement of the Ascension, and in the Acts of the Apostles it forms the opening narrative. What is implied by the "cloud receiving Him out of their sight"? We should train our minds to distinguish between the manner and the fact. The change was not so much a change of place as of state; not local but spiritual; out of the seen into the unseen; out of the natural into the supernatural. St. Luke tells us "the Apostles returned to Jerusalem with great joy". To them it was both an ending and a beginning; the close of one dispensation and the dawn of another, uniting the Life of Christ with the life of the Church. His last word was a promise; His last act a blessing; His last appearance the revelation of eternal life.

Monday—Philippians 2: 5-11. (2) *What did the Ascension signify to Christ?* The cycle of His human life may be likened to a magnificent cathedral. The Incarnation is the foundation, laid deep in the eternal purpose of Almighty God; the earthly life from the Birth to the Resurrection is the superstructure, full of exquisite harmony and beauty; while the Ascension is the spire which crowns it all. The completion is the beginning, the finished work of earth is the continuing work of heaven.

Tuesday—Ephesians 2: 1-10. (3) *What does the Ascension signify to you?* "Raised us up with Him, made us sit with Him in heavenly places, created us for good works." He is the model of the new life, a life that is hid with Christ, so that "in heart and mind we should each day ascend and with Him continually dwell". Fellowship with the unchangeable Christ.

Wednesday—Romans 10: 6-13. (4) *What distinguishes Christianity from all other forms of religion?* Is it belief in the historical Jesus? Is it an acceptance of His ethics? Is it an intellectual grasp on His teachings? No. In these, all religions have much in common with Christianity. The great distinguishing fact is that the Founder of Christianity is alive! The one indispensable thing about the Christian religion is a heart of belief in a vital relationship between two persons, One in heaven and the other on earth, the sincere acceptance of Jesus as the present Lord. To this all else seems but secondary.

Thursday—Romans 5: 1-11. (5) *What is your reason for accepting Christ?* Is it selfish? Or does the thought of what He has done for you call out the best that is in you, and make you to long to serve and follow Him? Here is peace with God, strength in weakness, hope in despair, God's love in our hearts, reconciliation through His death, and salvation in His life.

Friday—Colossians 3: 1-17. (6) *How much of your life should Christ control?* The mind: "Set your mind on things above." The body: "Put to death your members which are upon earth." The tongue: "Put away shameful speaking." The outlook: "Singing with grace in your hearts." The motive: "Do all in the name of the Lord." This can come only as you serve the risen and ascended Christ.

Saturday—Ephesians 4: 25-32. (7) *How can you make others believe that you believe in the Ascension?* Here is the inspired programme. Any person who calls himself a Christian, and who will put in practice the injunctions of these eight verses, will have no difficulty in convincing others of the validity of his own profession. Each day such an one would hear the sound of His footsteps, the whisper of His voice, and feel the glow of His presence.



# BLUE MONDAY MUSINGS

By Presbyter Ionotus



RISHMEN and Americans with names of Irish extraction in too many cases are demonstrating their peculiar gifts for self-government by floods of billingsgate. One of the most illustrious living Irishmen, Sir Horace Plunkett, who has

done more for Ireland and her people than any dozen politicians of any party, aroused a storm of indignant repudiation when he told the students of a Jesuit college in Boston that "self-determination for Ireland at the present would mean self-extinction". The Rev. Gerald Tracy, S.J., professor of philosophy and English, and himself a prominent public lecturer on the Irish question, issued the following statement for the faculty:

"Sir Horace came before the faculty to-day, as a guest of Mr. W. F. Fitzgerald, and the College wishes it distinctly understood that it deeply regrets his remarks and takes exception to all of them."

"Sir Horace took a stand directly opposed to that adopted by the student body. Boston College wishes it understood that it is not accountable for any of the ill-advised opinions of Sir Horace."

The Irish Democratic members of the Massachusetts Legislature, to the number of thirty-four, in order to show their zeal for free speech, demanded the resignations of the chairman and secretary of the Massachusetts Democratic state committee because of "their recent association with one Sir Horace Plunkett", and declared a boycott against the committee until their resignations were offered and accepted! A notorious politician declared publicly that Sir Horace should have been tarred and feathered as soon as he landed!

Cardinal O'Connell, speaking in his Cathedral to the A. O. H., used this language (forgetting that the Norman Conquest was blessed by two popes and that a third pope formally bestowed the Lordship of Ireland upon King John):

"Ireland through thick and thin, overridden by a tyrant race and a tyrant power—I am speaking with perfect calmness and no rancor in my heart—Ireland for seven centuries has stood up against the world, against the pride of the world, the riches of the world, and the conquest of the world. Century after century she was overridden by these hordes, who did not understand the nobility of the Irish soul, who never could. And with all that the Irish people held fast to the cross. 'You have taken our lives,' they said, 'you have taken our lands and our money, but you can never take God from us; you can never take Christ from us; you can never take the Blessed Sacrament.'"

Later, His Eminence declared, reassuringly, that "the Irish have no hatred in their hearts for England, but they have suffered and want their sufferings known". Mgr. Spline, speaking to the Friends of Irish Freedom, said:

"Ireland in all her history has never gone back on the Catholic Church. And to-night I say as a priest and a prelate of the Church, that the Catholic Church will never go back on Ireland."

At another meeting, the Rev. Philip O'Donnell declared that if moral pressure failed, all other means must be used to secure adequate independence for Ireland.

Meanwhile, loyal Irishmen in Ireland are being assassinated for doing their duty as members of the Constabulary; and his sympathizers are lionizing one Irish-American office-holder whose pro-German activities had been so scandalous that the President refused to meet a deputation of which he was a member until he had withdrawn.

Various inferences, conclusions, and questions are suggested by such outpourings. I venture only to print some of the questions; and I should really be grateful for explicit answers from someone authorized to speak even semi-officially

for the American Sinn Feiners—such as those who entered St. Patrick's Cathedral, New York, on St. Patrick's Day, bearing the flag of "the Irish Republic", and other banners inscribed "Sinn Fein forever", after having been received by the Mayor of New York and Archbishop Hayes.

1. Is the cause of Ireland identical with the cause of the Roman Catholic Church in Ireland?

2. If so, what rights have non-Roman Irishmen, and how are these rights to be safe-guarded?

3. Do the advocates of Irish independence propose to deport from Ireland that very considerable proportion of Irishmen who disagree with them?

4. Is it strange that Sinn Feiners are held in suspicion of being no true friends of true freedom, in view of their admitted pro-Germanism during the war?

5. If even now, in this country, they try to prevent free speech, what would they do in the Irish Republic?

6. Why do they find it impossible to discuss the problems temperately and decently?

7. Is it wholesome to indulge in age-long self-pitying?

8. When Roman Catholic dignitaries condemn ancient restrictive legislation from which their predecessors suffered, do they condemn the principle of such legislation even when the case is reversed?

9. When they indict "England", as the oppressor, the object of their special hate, just what do they mean by "England"?

10. When they demand a *plebiscite*, are they willing at last to recognize the authority of the *plebiscites* in the quondam papal states? If not, why not?

11. What legitimate complaint can they make if, having declared war on "England", they sometimes are treated to martial law?

12. Why, never having agreed among themselves heretofore, should they expect to reach agreement and national unity merely by a changed political situation?

13. Why are Irish Roman Catholic leaders so bitter against Sir Horace Plunkett's agricultural co-operation?

14. Why are they so silent on the curse of drink?

15. Why has the Corporation of Dublin never taken strong measures against slums and slum-owners?

I add, lest I should be accused of ignorance or racial prejudice, that I have travelled in every part of Ireland, that I am half-Irish by descent, and that I am a convinced Home-Ruler.

## "THY KINGDOM COME"

Father, I kneel at Thy feet for Thy blessing:  
Great is the Vision Thou gavest to me:  
Would that all flesh might behold Thee in glory,  
Hearts all awake to the truth that makes free:  
Not to be slaves were we born of Thy Spirit:  
Earthward autocracy's shackles we fling;  
Jesus, the Christ, is our hope and our Saviour:  
Jesus, the Christ, is our Captain and King.

Ancient the message, but ever recurring;  
Each generation must learn it anew;  
Older than time is Thy love for Thy children,  
Newer than dawn, when we know it is true.  
Have we been slaves to our greedy desires?  
Hush, then, democracy's hollowest ring!  
Jesus, the Christ, is our hope and our Saviour:  
Jesus, the Christ, is our Captain and King.

Deep thrills the heart to the thought of allegiance:  
Strong grows the soul, when the banner floats high:  
Yea, for the courts of the Lord the world fainteth!  
Yea, for the Firstborn, who never can die!  
Father, the fruit of our knowledge is bitter:  
Humbly returning, oblation we bring;  
Jesus, the Christ, is our hope and our Saviour:  
Jesus, the Christ, is our Captain and King.

EDITH BOWDITCH JONES.

## The Church Congress

### II.

NEW YORK, May 3rd.

*Wednesday Evening*

#### TOPIC III: "THE OBLIGATION OF THE CHURCH TO SUPPORT A LEAGUE OF NATIONS."

 PROFESSOR HOWARD CROSBY BUTLER, of Princeton University, read a paper with the title, "The Opportunities of the Church under a League of Nations".

There never can be a "peace on earth" unless men are of good will. The League would provide for the protection and development of weaker nations by the older and stronger nations. Hence the use of a mandatory. America should assume responsibility. The opportunities of the Christian Church will be enlarged by the method adopted by the League of Nations. He did not despair of success of the Church's spiritual work in weaker countries amenable to good influences.

A layman's suggestions would be the employment of men and women of zeal with special training in "field work". Preparation of these should include study of medicine and foreign languages. The Church should help foreign people to be, e. g., good Syrians, not good Americans or good British. Children in these countries should not be indirectly educated to despise their fathers and mothers. Out-going missionaries should know something of the faith and morals of Oriental Christian Churches. Education should be provided for those who would work as priests in their own native lands. The Church should be watchful over dishonest men and those of unsavory reputations in commerce, and prevent political appointment of improper men.

Professor TALCOTT WILLIAMS, of Columbia University, speaking more particularly to the assigned topic, remarked that the Christian Church was international in scope; it was for "all nations". It is the only society to be coterminous with the whole world. It is to be the leaven of society. The Church and the League of Nations are to be coterminous. They are the child and the offspring of Christ and His teaching. They look forward to the unselfish association of nations together. Competition, exploitation, and imperialism are marshalled against the League. In our own land there is no argument against the League except the argument of selfish nationalist interests.

The United States exerts a moral influence never known in the world before, and this country stands ready to hold the shield of law and justice over the weak and ignorant.

In three weeks, three hundred and five organizations have passed resolutions favoring a League of Nations. Such a league is needed to keep the Ottoman Empire in order. Our land has practised a practical Christianity. At this hour all nations ask the United States for help. There has never been such a practical duty placed before a nation. Fifty years ago the Alabama claims were settled by arbitration, when England and the United States determined that law, and not war, should settle the disputes of the nations.

The Rev. Dr. ROLAND COTTON SMITH expressed disapproval of the League of Nations, remarking: When you come to analyze this League of Nations, you will find it is nothing but a policeman. Its advocates like to think it is a step in the right direction, but in my opinion it is a step in the wrong direction. Undoubtedly the League will keep order in the world, but who knows that the present order is what we all want kept? Assuredly it will discourage small nations from asserting their independence, and it cannot help but abolish the freedom of speech we cherish so highly.

*Thursday Afternoon*

#### TOPIC IV: "ESSENTIALS OF PRAYER BOOK REVISION." Bishop Lines presiding.

The Rev. Dr. CHARLES LEWIS SLATTERY alluded to the work of liturgical revision in the fifth century and later. The work should be done with innate reverence and liturgical instinct to make the new a part of the old. Archaic words and phrases and ministrations must be revised, especially in the Psalter. Services or phrases are often too long for these modern days. A concise collect is better than a long prayer. The General Thanksgiving and the Prayer of Humble Access should be said by the officiant and people. The principle of unity should prevail in the service, hence two committees—one on Revision of the Prayer Book and one on the Lectionary—were less efficient than one committee for the two subjects.

It has been found impossible not to touch matters of doctrine in the revision of prayers for the sick, the afflicted, and in the baptismal office, and the office for the burial of the dead. There

is strong reason for shortening the service of the Holy Communion—especially on week-days. Conciseness is a great help toward concentration. The speaker mentioned proposed changes in this office and in the Confirmation service "for the benefit of the individual soul".

The object of the revision is to make the worship of the people in our own land and in our own time more intense. Scholars must find words for the purposes of revision so that Cranmer would think the English was his own. The Church is a living Church; the Prayer Book must be made a living book.

The Rev. JOHN W. SUTER, secretary of the Prayer Book Revision Commission, spoke on the demand for such revision as should make the Prayer Book of larger use and as powerful as possible in meeting modern demands.

It is not proposed to alter the outline of great or principal services, or to make the book essentially different. Nothing is to be done to the essentials of the faith. Nothing in the way of revision shall imperil the spirit of comprehension within the Church. The Book as it is to-day is inadequate and there are religious demands for its enrichment, especially in the matter of prayers for Christian and social service.

The principle of flexibility has been recognized, for the priest should be free to order the worship suitable for the occasion.

A distinction has been made sometimes between the rubrics and the canons. "A rubric concerns the things to be done." "A canon concerns the things that must be done." So the *jus liturgicum* of the priest is furthered in helping him by suggestions toward modernity and reality.

The Rev. Professor HOWARD B. ST. GEORGE, D.D., of Nashotah, gave a lucid account of liturgical revision at Rome and at Canterbury in Reformation times; Rome in 1570 and Canterbury in 1549, and later, showing the growth of rites and ceremonies. This paper will be published in full later.

The first volunteer speaker was the Rev. ROBERT WEEKS, a veteran priest aged eighty-eight years. He related some of his experiences and greatly interested the Congress.

The Rev. Charles E. Craig, the Rev. Harold H. Liebler, the Rev. Dr. Walker Gwynne, the Rev. James W. Smith, spoke on the matters noted in the several papers, unction of the sick, administration by intinction, blessing the ring in the marriage service, and withdrawal of the chalice from the laity.

The Rev. Dr. FLOYD W. TOMKINS denied that there was a general demand for a revision of the Prayer Book. There has been no referendum. Everybody doesn't want it. In 1913 at the General Convention held in this hall there was strong opposition to a revision. "No change in doctrine" was the condition imposed. The speaker combatted the assertion that morning prayer had ceased to attract large congregations.

By relaxing the regulations of the Congress, the Secretary of the Prayer Book Commission was allowed to reply. He denied that any such situations existed as those intimated by the previous speaker. The Commission had but regard to liturgical proprieties. Dr. Tomkins was playfully described as the "only living Evangelical".

*Thursday Evening*

#### TOPIC V. "THE NEED OF AN AMERICAN LABOR PARTY."

The Rev. Dr. PERCY S. GRANT said in the course of his remarks: A labor party in America might well expect the co-operation of all liberal groups in a fashion which would promote internal harmony without uniformity of views and make room in the organization of the worker for variety and difference as a matter of organization. The time will come in America when the workingman is persuaded that he has been made a fool of by the dominant political parties and will no longer vote with those parties. There should be a large workingmen's party to win new ideals. The workingman could exert his energies more carefully than in a revolutionary uprising.

The last Wilson campaign showed clearly the tendency of wealth taking a determined position in spite of previous party affiliations against increase in the power of Mr. Wilson's ideas and influence.

The political parties in America do not represent the whole of American life. Ten members of the House of Representatives are supposed to represent one-third of the persons engaged in gainful occupation in the United States. The House is composed chiefly of lawyers, who represent one-fourth of 1 per cent. of the gainful workers. The working people have no political defenders.

Mrs. VLADIMIR G. SIMKHOVITCH was the only woman speaker at the Congress. Her paper was carefully written and much

favorable comment was expressed. [It will be printed in large part or in full in a future issue of THE LIVING CHURCH.]

B. PRESTON CLARK of Boston said that this country did not need a labor party, holding that the common interests of the laborer and his employer outweighed all their differences. A labor party, he said, would simply invite counter-parties. He believed that a solution of all the problems would easily be reached if those most interested would tackle the problems jointly.

The Rev. Dr. LEIGHTON WILLIAMS, volunteer speaker, declared that for thirty years he had been interested in the labor question in New York City. He spoke of the interest of Dr. Huntington and Dr. Satterlee in the Working Women's Society, which, after six years, had a law passed for bettering the condition of women and girls employed in retail drygoods stores.

The war should be regarded as the close of an age, not the opening of a cataclysm.

The emergence of a labor party is the rise of a new estate.

What shall be the direction: Trade-unionism or bolshevism? The latter is fighting the organized state; the former is fighting capital. It is necessary to bring new force into relation with constitutional government. Men must support the principles of Anglo-Saxon government operative through eight hundred years.

The Rev. Dr. ATWATER was of the opinion that a labor party with political responsibility would steady labor. In our city (Akron, Ohio) we have splendid wages and splendid conditions, but we have unrest. Labor wants the intangible profits of labor—justice from the lowest to the highest courts, and other things.

#### Friday Morning.

#### TOPIC VI. "NECESSARY READJUSTMENTS IN THE TRAINING OF THE MINISTRY."

The Rev. Dr. HARRY P. NICHOLS read an illuminating paper in which he brought out the following points:

Such readjustments are necessary: because of misfits between parishes and ministers; demand exceeding supply, yet hungry applicants; bishops eager to get ministers and eager to get rid of them; conscientious men in the ministry feeling themselves badly equipped; seminaries compelled to do primary work; embarrassed examining chaplains; youth turning to other avenues of human service. The fault lies in the *uniformity* of requirements. There is no recognition of special gifts and special needs. The plan proposed sets forth a high normal standard including electives. Departure may be made in exceptional cases: mature men of realized proficiency; men of other races and speech; men of other communions; men for localized work. These proposals must embody ideals; yet be possible to put through a jealous General Convention. Let us beware lest, if we let these careful plans go without adoption, we miss a great and crying opportunity.

Later in the session Dr. Nichols furnished copies of the report of the Joint Commission and the General Board of Religious Education on the Revision of the Canons of Ordination.

The Very Rev. GEORGE G. BARTLETT continued the discussion. He declared that our present requirements are too low and too yielding. It is my conviction, he said, that the present training for the ministry deals too exclusively with the concerns of scholarship, when it ought to deal far more with the concerns of life. Our old religious methods are unequal to the task; our new vision is imperfect. We see the haven, but know not by what paths to reach it. It is man's special part in this great redemption work, in which God and man are co-partners, to deal with the application, to build an adequate body of methods—and then to use them. It is high time we were newly about this business, and the place to begin is in the training schools for the ministry.

The Rev. Dr. E. S. DROWN remarked that some expected much from psychology, but that psychology was a modern science and he feared that its results would not become truly practical.

Recently, he continued, I heard it said that the Germans know more about psychology and less about human nature than any people on earth, and I am ready to believe that the former kaiser, for one, realizes that there was some force in that remark. A knowledge of human nature is of the utmost importance in the training for the ministry; it leads to the ability to understand and deal with men and women. I do not believe that any development of casuistry as a training for the confessional will be helpful. Above all things, a minister should be a man of faith. The present need of men is the need of theology, of the knowledge of God.

DEAN BARTLETT supplemented the discussion with a brief statement of the coöperation of the seminaries of our Church in this country by offering special tuition to candidates for orders returning from the war. The courses of study will be offered at the Berkeley Divinity School on July 1st and last through ten weeks. All expenses will be paid for former army and navy men. Accommodations will be furnished a few students

who have not been in war service. The faculty will be gathered from various seminaries and will contribute their services. Dean Ladd at Middletown, Conn., will answer all inquiries.

#### Friday Evening.

#### TOPIC VII. "THE FUNCTIONS OF THE EPISCOPATE IN A DEMOCRACY."

The Rt. Rev. Dr. IRVING P. JOHNSON, D.D., Bishop of Colorado, read a paper which provoked many roars of laughter. In part, he said:

In discussing the functions of the episcopate, I am content that the Church be true to herself and every man a liar if need be. When the Lord founded the Church, He created a fold in which the sheep should be protected from the wolves.

I favor such revision as will place the disciplining functions where they belong and adapt the administrative functions to a world in which imperialism has given way to the constitutional.

I would put the age limit beyond which a bishop could not serve at sixty-eight years. It is true that some bishops are effective after sixty-eight, but I believe that the best interests of the Church would be served if bishops and rectors were forced to retire at that age.

So far as his administrative power is concerned, a bishop is in the same position as the present English sovereign. He is merely a symbol of power which really resides in the Church. He is fenced about by boards and kept in duress by canons. Neither board nor canon is capable of initiative and bishops are forcibly restrained. There is need of a board of strategy to direct the campaign and a leader to focus it.

The Rev. JOHN HOWARD MELISH answered the title question in these words:

The threefold function of the episcopate in a democracy is to make itself democratic, to democratize the Church, and to democratize the democracy. The Church is a government of law, which is freedom; and some bishops have made it a government of persons, which is tyranny. Although hewn from the rock of American democracy many dioceses have fallen into undemocratic ways which would not be tolerated in any state or city. The reconstruction plans of four Roman Catholic bishops, and the Archbishops' Report on Industrial Matters in England, form a challenge to our episcopate to democratize America industrially.

The Rev. BERNARD IDDINGS BELL spoke of the support given by the peasants to the lords and the lords to the peasants in the thirteenth century. God is now destroying plutocracy forever. Democracy is frequently inspired by selfish motives. The Christian religion has a tremendous job. The Church shall save democracy from ruining itself. The episcopate functions to conserve simple, unchanged, and unchanging doctrines and moral principles. If a parish under the influence of a democracy should embrace Unitarianism, wink at the remarriage of divorced persons (impious nonsense), it would be the duty of the bishop to rise up and rebuke such offenders. The functions of a bishop are large even in a democracy, and he ought to be a leading man in such movements, being prophetic. He who follows in a democracy is a nobody at all. Too much of the bishop's time is devoted to administering property and serving tables. This work might be done by vicars-general. Bishops often hide incompetence from their own eyes. In the name of the common, simple folks who have fought the war and are the emerging democracy, God give us bishops and bring us out of the mirage.

Dr. Slattery, having sustained a sprain in his right ankle on Thursday evening while leaving Synod Hall, was unable to be present on Friday to preside and to make the closing address. The Bishop of Cuba called the Rev. Dr. George R. Van De Water to the platform to make the valedictory.

Dr. VAN DE WATER told of his attendance at the Church Congress through forty years and of the good work accomplished by the sessions. The work had been amply justified and amply realized.

After the singing of the *Gloria in Excelsis*, and the benediction, the Church Congress of 1919 adjourned without day.

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GOD HAS lent us the earth for our life; it is a great entail. It belongs as much to those who are to come after us, and whose names are already written in the book of creation, as to us; and we have no right, by anything that we do or neglect, to involve them in unnecessary penalties, or deprive them of benefits which it was in our power to bequeath. And this the more, because it is one of the appointed conditions of the labor of men that, in proportion to the time between the seed-sowing and the harvest, is the fulness of the fruit; and that generally, therefore, the farther off we place our aim, and the less we desire to be ourselves the witnesses of what we have labored for, the more wide and rich will be the measure of our success.—Ruskin.

## The Pentateuchal Alphabet and Its Implications

By the Rev. Randolph H. McKim, D.D.



WONDER if the average reader of Dr. George Hodges' much talked of book, *How to Know the Bible*, at all appreciates what is involved in some of the views therein presented as to the character and structure of the Bible? Take as an illustration the chapter entitled The Pentateuchal Alphabet. We are there told that the book of Deuteronomy dates from the seventh century before Christ; and that the alleged addresses of Moses to the people of Israel were in fact composed by the author because "he knew very well what Moses would have said had he been confronted with the evils of that time." He also implies that these addresses have "no connection with the actual utterances of Moses." The author suggests that we have a parallel to this phenomenon in the Dialogues which Plato composed and put forth in the form of questions and answers made by Socrates. But surely there is an unbridgeable gulf between the two cases! Plato was a contemporary and a pupil of Socrates and had heard his dialogues, whereas the author of Deuteronomy composed these alleged addresses of Moses more than eight hundred years after his death! This view of Deuteronomy makes it nothing more or less than a pious fraud. "However pious the intention," exclaims the great archaeologist, Prof. Hommel, "a downright forgery on a grand scale had been carried out." On the other hand Dr. Klosterman, of Kiel, declared in 1893 that the Deuteronomic narrative "bears the impress of absolute credibility", and "excludes the possibility of any such deception."

The origin of Deuteronomy in the year 621 B. C. is one of the pillars of the critical theory which Dr. Hodges incorporates in his book, as it were a postulate of Biblical scholarship. But the plain, unlearned man, to whom Wellhausen appeals as judge, will find that the prophet Hosea was familiar with the book of Deuteronomy two centuries before the above date. We possess in small compass a discussion of this question which to my mind is absolutely conclusive. It is by Wilhelm Möller, who was formerly a disciple of Wellhausen, and is entitled—*Are the Critics Right?* (London, The Religious Tract Society, 1903.)

Let the reader also note that Dr. Hodges tells us that Leviticus is a priest's book of the fifth century before Christ, and that a considerable part of Exodus and of Numbers is of the same date. So also the historical narratives in the book of Genesis and Exodus he dates in the ninth century before Christ.

Now let the reader observe that this theory reduces the greater part of the Pentateuch to an utterly unhistorical basis. Wellhausen himself, whose views Dr. Hodges so largely reflects, regarded the Priestly Code in Leviticus, etc., as "a work of the imagination of the priestly school in the time of Ezra," and Dr. James Robertson of Glasgow, an able and candid specialist—who, by the way, accepted the composite character of the Pentateuch—described the supposed work of the Ezra school as "a wholesale manufacturing of incidents and situations." I do not know whether Dr. Hodges would agree with his master Wellhausen in denying that there ever was a Tabernacle in the Wilderness, or a Day of Atonement observed there, or in affirming that the writers of these books "completely altered the ancient history."

On the other hand, Prof. Fritz Hommel—who believes that the compilation of the Pentateuch may have taken place not earlier than the time of the Kings—holds that the original documents "are based on a trustworthy Mosaic tradition".

The crucial question is not, of course, whether the books of the Pentateuch are composite in character—whether they were compiled from several preceding documents—whether that compilation was late or early; no, but whether they represent, on the whole, trustworthy records of the Hebrew race and of the Hebrew religion. If I correctly understand Dr. Hodges, the "results" of scholarship have quite undermined the divine origin of the religious dispensation which

was to be a schoolmaster to lead us to Christ. To quote the words of Prof. G. S. Ladd (a scholar far indeed removed from traditionalism): "Such views of the Pentateuch do not simply tend to change further those theories of the nature of Biblical inspiration and infallibility, which belong to the Post-Reformation dogma; they rather take hold upon the very idea of Biblical revelation, and upon the fundamental question of the general credence to be given to the records of an alleged supernatural religion."

They involve the following propositions:

(1). The Law (that is, the books of the Law, including the greater part of the legislation) is older than the Prophets.

(2). The book of Deuteronomy is an invention—a fiction—a pious fraud, dating from the year 621 B. C.

(3). The Priestly Code, involving the largest part of Genesis, Exodus, and Numbers, is of post-exilic origin; it was composed at the time of Ezra, about a thousand years after Moses, and was a work of the imagination of the priestly school.

(4). The Mosaic theocracy was never actual until after the exile.

(5). It reduces the larger part of Israelitish history up to a short time prior to the exile to a mass of legends and uncertain traditions.

(6). This hypothesis involves the evolutionary view of religion as contradistinguished from the view presented throughout the Bible, viz., that religion has its origin in revelation.

(7). The Religion of Israel in particular had its origin, not in a divine revelation, but in a self-evolution by slow stages out of heathenism. Kuennen affirms it is no more supernatural in origin than Buddhism or Islamism.

But I shall be told these conclusions as to the origin and structure of the books of the Pentateuch are supported by the judgment of the great body of expert critics of the Bible. "The preponderance of scholarship is overwhelming." I reply that experience does not justify us in concluding that Right and Truth are always on the side of the heaviest battalions of scholarship.

We recall the Ignatian Epistles which, it was constantly affirmed, "all impartial critics" have condemned as spurious. The great Lightfoot grappled with the problem and unhorsed the critics.

We recall the Tübingen hypothesis of the origin of the New Testament, which forty years ago was all but universally accepted by the great critics. But that hypothesis has long since been abandoned by scholars. Adolf Harnack has characterized our age as one in which the New Testament writings had been treated as a tissue of illusions and falsifications, and added that, for critical science, that term had past. The net result of its investigations was that the tradition of the Church in regard to the early Christian literature was in the main reliable. Such a conclusion—that the critical labors of the latter part of the nineteenth century have resulted in a definite return to tradition—cannot but raise the question whether a similar result may not be anticipated as regards the Old Testament also, and so the next generation of critics may conclude that the most ancient Hebrew literature, which has so long been treated by leading critics as a tissue of illusions and falsifications, is after all a veracious and trustworthy record.

Under the leadership of Baur and other German critics of great learning, a whole generation was completely led astray as to the origin of the New Testament. Is it presumptuous to think that the next generation has been as completely misled by other German scholars as to the origin and structure of the Old Testament.

Writing in 1906 I ventured the suggestion that the fate which befell Christian Baur might yet overtake Julius Wellhausen. How is it to-day? Here is the opinion of an eminent scholar in a recent letter to me:

"Things have gone with the Graf-Wellhausen hypothesis

very much as they went with the Tübingen hypothesis of the New Testament a generation ago. As a complete hypothesis it must be numbered with the things that are gone. The Achillean heel has been found and pierced."

Now I am quite aware that this change in the critical view has not resulted in a more conservative, but in a more rationalistic attitude toward the Old Testament. Nevertheless the change illustrates the shifting and unstable character of modern Biblical criticism—especially in the hands of men who do not accept the authority of Jesus Christ.

Let me cite a few of the colossal errors that have been brought home to the critics within a comparatively brief period of time.

1. Writers of this school formerly based their skepticism concerning the Mosaic authorship or date of the Pentateuch on the assumption that the age of the Hebrew lawgiver was not a literary age; a literary use of writing could not have been known to an Israelite at that epoch. But the Tel-El-Amarna correspondence, uncovered by the spade of the archaeologist in 1887-1888, revealed the fact that in the century before the exile Palestine was a land of books and schools. Such a colossal and fundamental mistake may well caution us not to accept too trustfully the conclusions reached by the same criticism as final and unimpeachable.

2. It is a common opinion among critics of this school that there is no history in the first eleven chapters of Genesis. But a few years ago they drew the historical line further down the stream of the narrative—they drew it at the 14th chapter of Genesis, which they held unhistorical. The campaign of Chedorlaomer was a pure invention; the names of the kings mentioned in the story were resolved into "etymological puns". The whole chapter was the invention of a later age, nothing of history about it. But archaeological scholars by and by were able to show from the cuneiform inscriptions that these strange names were historical and that there had been a king of Elam, Chedorlaomer, who held supremacy over Palestine. So the critics were compelled to acknowledge their error—though many of them still maintained that Abraham who defeated Chedorlaomer was a mythical character!

3. Between the years of 1896-1900 a document was discovered—since known as the Cairene Ecclesiasticus—and was accepted by all the leading Hebraists of the time as the work of the second century B. C., whence the existing Greek and Syriac translations were derived. But, in fact, it has been shown to date from the 11th century after Christ and to have been compiled from these two existing translations.

Mistakes such as these may very properly be noted by the student as showing that the conclusions that claim a large concensus of expert scholarship may after all turn out to be erroneous.

The Christian student of the Bible should note that the critical theories upon which I have animadverted cannot but be fatal to the historical truth of the Old Testament and the supernatural character of the religion it contains. That great scholar and historian, Bishop Stubbs, writing some twelve years ago, reminds us that, in measuring the significance of these "results of criticism", we cannot avoid considering their relation to the divine authority and personality of Jesus Christ.

The manner in which we appeal to the Old Testament history and prophecy is entirely incompatible with the theory that destroys its credibility as history and discredits the reality of its prophetic character. No theory of *Kenosis* can stand against the fact that He was the author and finisher of our faith, and therefore could not allow to pass as a divine revelation what was no revelation but the invention of men. As Prof. C. A. Nösken of Rostock says, "He treated, used, and vindicated the legislation of the Pentateuch in all its parts as proceeding from God. Hence there opens up an impassable chasm between the modern critical analysis and the manner in which Jesus esteems and enforces the Law."

Let the humble Christian, confused by the Babel of voices proceeding from the professorial chairs of the Biblical critics, turn to the words of Jesus Christ, with the confidence that in relying upon His teaching he is resting upon a rock. And unquestionably He put the stamp of historicity upon the Law of Moses.

Let him also reflect upon the opinion of that illustrious scholar, Bishop Lightfoot, that the historical sense of eighteen centuries is more to be depended on than the critical insight of a section of men in one late half century.

In conclusion I recall the words of Canon Liddon in his Bampton Lectures, p. 470: "If Deuteronomy is indeed a forgery Jesus Christ was not merely ignorant of a fact of literary history. His moral perceptions were at fault. They were not sufficiently fine to miss the consistency, the ring of truth, in a document which professed to have come from the great lawgiver with a divine authority, while, according to modern writers, it was only the pious fiction of a later age."

## TENNESSEE ELECTS A BISHOP COADJUTOR



THE Rev. Troy Beatty, D.D., rector of Grace Church, Memphis, was elected Bishop Coadjutor of the diocese of Tennessee at the annual convention held in Christ Church, Nashville, on May 7th and 8th. The election took place on the twenty-second ballot. Among the other nominees the Rev. H. D. Phillips, the Rev. W. C. Whitaker, D.D., the Rev. W. S. Claiborne, and the Rev. W. C. Robertson were the recipients of many votes.

The Bishop-Coadjutor-elect was a candidate for orders from the diocese of Tennessee when in 1891 he was made deacon by Bishop Gregg. Bishop Quintard advanced him to the priesthood in the following year. After service at Trinity Church, Mason, Tenn., he was rector of St. Andrew's Church, Darien, Ga., from 1893 to 1897, in which latter year he went to Emmanuel Church, Athens. Quite recently he was called back to Tennessee to assume the rectorship of Grace Church, Memphis.

Dr. Beatty has been a deputy to most of the General Conventions of this century, and was a delegate to the Pan-Anglican Congress of 1908.

Bishop Gailor preached the opening sermon of the convention, his subject being Christian Unity. In its course he said:

"As Christians, who believe that God has revealed His will and nature in the life and character of Jesus Christ, we must maintain His standard and try to live by His law; and for us Churchmen that means that the Church of Christ, founded by Christ, is an organized army for the spread of His truth and blessing to the world—and an army implies fixed principles and obedience to law. As the Rev. R. J. Campbell says in speaking of the convictions which forced him three years ago to leave the most famous nonconformist pulpit in England to take orders in the English Church, 'We can no more have Christianity without the Church than we can have life without embodiment in such a world as ours,' and 'I tried my best to meet this difficulty (to relate religion to life in its entirety) by preaching the sacramental use of all life—but it did not satisfy me. More and more I felt the need of a spiritual environment wherein that idea was authoritatively recognized and expressed, and that environment is found in the historic Church.' . . .

"The hope of a reunited Christian Church has gripped the minds of earnest men to-day. These words of St. Paul, written in his Roman prison, have taken on a new significance: 'I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the calling wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring—giving diligence, being eager—to keep the unity of the spirit in the bond of peace. There is one body and one spirit even as also ye are called in one hope of your calling.'

"It is something to recover this ideal—to try to propagate it among all professing Christians and to get them to take it to heart. Our special schemes to accomplish external unity may not bear much fruit in our generation, attempted compromises may only increase divisions. But the ideal will grow and expand and have force in the future time, and right now it will help us in our daily effort to fulfill in ourselves the law of Christ. We can practise unity with our brethren in the faith. We can quit regarding ourselves as complete wholes and realize that we are members one of another; that our religion must not be self-centered; that it is genuine; that it is Christian only in so far as we forget ourselves in mutual service in the body of Christ."

All the diocesan officers were reelected, Mr. Geo. M. Darrow as treasurer for the twenty-fifth term.

Reports on general and diocesan missions showed the best response in the history of the diocese.

The following were elected as clerical deputies to the General Convention: The Rev. Drs. W. D. Buckner, Memphis; W. J. Loaring Clark, Chattanooga; W. C. Whitaker, Knoxville; and the Rev. E. E. Cobbs, Nashville. Alternates: The Rev. Dr. Troy

Beatty, Memphis; the Rev. Messrs. Prentice A. Pugh, Nashville; B. B. Ramage, Memphis; and C. T. Wright, Nashville.

Lay: Mr. Geo. M. Darrow, Murfreesboro; Gen. L. D. Tyson, Knoxville; Mr. W. B. Nants, Sewanee; and Mr. Willard Warner, Chattanooga. Alternates: Messrs. C. S. Martin, Nashville; John Shortridge, Memphis; Geo. H. Batcheler, Memphis; and Col. Luke Lea, Nashville.

The Nation-wide Movement was presented by the Rev. A. W. S. Garden, of San Antonio, Texas, and the diocese gladly committed itself to it.

The board of religious education had an open meeting with the chairman, the Rev. Prentice A. Pugh, presiding. Addresses were made by the Rev. W. A. Jonnard, Rev. J. M. Maxon of Louisville, Ky., and Bishop Gailor.

The Woman's Auxiliary had sessions for three days, and their work was organized with prospect of the most successful year in their history. Mrs. John Shortridge was elected and appointed President for the 27th time.

The Girls' Friendly Society met at the same time with the Auxiliary, with addresses by Mrs. Loaring Clark and Bishop Gailor.

The Daughters of the King had an all-day session on Monday, May 5th, at the Church of the Advent, Nashville. Mrs. Selden Dimmock was elected president of the social assembly. The invitation to the convention to meet next year at St. John's Church, Knoxville, was accepted.

## HOLY WEEK AND EASTER ON THE RHINE

By CAPTAIN L. R. S. FERGUSON

*Chaplain Headquarters Third Army*

COBLENZ, Germany, April 21st.

**H**OLY WEEK and Easter this year were filled with joy and thanksgiving and are epochal in more ways than one. All the men of the American Expeditionary Forces have come to look upon the great Sacrifice of Calvary in a very different light than they did before we as a nation became a part of this great struggle for justice and democracy. The Church observance of Holy Week and Easter began with the service of Palm Sunday. We could not get palms for the congregation, but we had palms for the altar. During Holy Week the Holy Eucharist was celebrated every morning excepting Good Friday and Holy Saturday, and there were vespers and an address every evening except Saturday. While these services were not attended by large numbers, there was always the few and this few kept the week in fasting and prayer.

The Three Hours' Service for Good Friday was announced with considerable misgiving as to the outcome, but it was a revelation to all of us when we considered that Good Friday is not a holiday in the army.

Officers, soldiers, and welfare workers were coming and going during the entire service. At one time forty-eight were present and at no time during the service were there less than twenty.

Easter Day, the queen of all festivals, was one never to be forgotten by those who worshipped in The Church of the Royal Palace, overlooking the historic Rhine. The day began with a celebration of the Holy Eucharist at 7 o'clock—the breakfast hour in the army. At 8 o'clock there was a second celebration with the Bishop of Mississippi as celebrant. The Bishop had left his robes in Paris, and consequently had to use the chaplain's vestments. At 9:30 morning prayer was said with Chaplain E. P. Easterbrook, associate senior chaplain of the Third Army, as preacher; and literally scores were turned away unable to gain admittance. Every available foot of space was taken before the prelude from the great organ floated out over the vast congregation.

A third celebration of the Holy Eucharist was held at 10:30. We are used to surprises but this service was the greatest of all. The 10:30 Eucharists are held in the chapel, as the church is used by the German congregation following morning prayer. As two celebrations had been held great was our surprise to find the chapel and vestibule crowded for this service. Our nation is democratic, our army is democratic, and best of all our Church is democratic. With what force this fact was emphasized at the Holy Eucharist this memorable Easter Day on the Rhine! Rail after rail

was filled and emptied. All grades and ranks mixed together. Here a general and next to him a private, and then a colonel, and so on during the entire service, all intent on one thing, the Body and Blood of a Crucified and Risen Lord. Four hundred and sixteen persons made their Easter communions at the three celebrations.

The Church of the Royal Palace is a beautiful piece of architecture within the palace proper. It was erected in



CHURCH OF THE ROYAL PALACE, COBLENZ, GERMANY

1768 by Clemens Wenceslaus, Elector of Trieres. It is very Churchly and lends itself readily to the worship of our Church. It has been for years the military chapel of the city. The last great military service of the Germans was held in it in 1914 while the General Staff was located in Coblenz. We had it very beautifully decorated for the Easter services with palms, ferns, and cut flowers. It may be that some one at home would like to send us some funds for flowers to be placed on the altar as a memorial.

Easter Day at 4:00 p. m. it was our privilege to listen to a most inspiring and helpful address on the Resurrection by Bishop Bratton. Services are maintained every Sunday as follows: Holy Communion, 8:30 a. m.; Morning Prayer and sermon, 9:30; Holy Communion, 10:30 a. m.; Vespers and address, 4:00 p. m.

## A SOLDIER'S APPRECIATION OF HIS CHAPLAIN

(“An appreciation of the loving labor of a voluntary chaplain of our Church in Camp Devens, until October 24, 1918.”)

**H**E was a devout Churchman and a true friend. Besides celebrating the Eucharist every Sunday at 8:30 in Y. Hut No. 23 he on the week-days devoted his energy and time to us boys. And during the “flu” epidemic, when everything looked so blue and disheartening to us, he was jolly and cheerful. Especially in the base hospital among his boys he was always forgetful of his own safety, always giving cheer and writing letters, hearing confessions, and advising.

It was ever a pleasure to a homesick lad to spend a half-hour in his office at Y. Hut No. 23.

I have not mentioned his name, but hope he will read this and understand how his memory will ever live in our hearts as a spring of water in the desert.

**GEORGE LYMAN LOCKE, D.D.:  
AN APPRECIATION**

 LESSED are the dead who die in the Lord." From the earliest Christian ages these words have been consecrated to the commemoration of the dead. They constitute one of the great Christian sayings for which with dumb, ignorant suspense men were waiting. The question of all ages has been, "If a man die, shall he live again?" and the Christian answer to it, explicit, full, and satisfying, in which faith and hope and love can rest, is: "Blessed are the dead who die in the Lord."

It is startling to hear a benediction upon death; a strange contrast to men's common estimates. We estimate life by its material qualities and measures, by things possessed, by physical properties and sensations. But death is the negative of all these, who disallows our possessions and tears us from our friends; the destroyer who neither forgets nor spares, who is touched by no relentings, entreated by no eloquence, bribed by no gifts. In our common thought death is as Milton describes it, the monstrous offspring of Satan and Sin. It is the last enemy which Christ is to destroy. How can it be a blessing? But religion, in introducing new tests of life, insists upon moral qualities—virtues, pieties, noble achievements, God-like character. And the spiritual consciousness of men at once confesses the deeper insight, the deeper truth of these new standards of life. It is in this way, as tested by moral qualities and spiritual interests, that the common estimate of death is reversed; the beatitude is not with those who live, it is with those who die. Yet men are not blessed simply because they die; the benediction is not for the coward who deserts life's duties, the ignoble who refuses life's discipline; for the man who in sheer disgust of life seeks relief from its miseries, "fleeing from ills he has to those he knows not of." It is a purely religious estimate of death, "they who die in the Lord," who die in vital spiritual relationship with Christ; it expresses an inward spiritual connection with the spiritual life of Jesus Himself.

Of him whom we commemorate, the devoted pastor, the beloved friend, it may surely be said—and not in a mere perfunctory way—"Blessed is the dead who dies in the Lord." For to him "life", as St. Paul says, "was Christ." Christ was entwined in the fibres of his being and involved in all his activities. He was a living witness for the truth of the Gospel by showing that usefulness is proportionate to the degree in which Christ fills the heart. And how useful was that life of more than half a century in the community which was blessed by his work! He could have had a more important parish in a worldly sense, a much broader field for his labors; but his ambition was simply to do his duty in the place to which God had called him, looking for no larger opportunities, no circumstances of more favorable aspect, consecrating his life to the whole community. For it was not simply his own parish to which he was devoted or which was devoted to him. He was the town's parson, *persona*; his work was full of human sympathy, alive with human kindness. He had a broad charity towards the erring and sinful, a tender and discriminating ministry to the penitent, the tempted, and the sorrowful. It will never be known how many, not of his own faith, came to him for counsel or comfort. It is believed that not a man, woman, or child in the town of Bristol did not know who Dr. Locke was, or would not go to their daily work all the happier for word or smile from him as they passed in the street.

Dr. Locke possessed high scholarship and acute intellectual power. He was famous in his college days for never neglecting a recitation, and his love for learning was a master passion of his life. But this learning was consecrated to Christ. We need the practical intellect to unravel the sophistries of infidelity, and the fearless faith which will not shun to declare the whole counsel of God, and to shame with the overflowing force of truth the errors and audacities of sin. But we need more deeply and constantly a spirit of earnest faithfulness in the great work of living through and proclaiming the power of the Cross. All honor to the man who, taking his stand at the Cross, feels that life for him

can have but one business—to explain its meaning, and to show in his own life its conquering power.

But he is gone, and the Church and the world are poorer by his loss. Yet after death examples often become diviner, the appeal is more pathetic. The dead have mighty thrones, and our friend is canonized by the touch of death. To those who prayed for preservation of his life his death will be a fact illuminating immortality, assuring them that when God gave death instead of life, in answer to their prayer, He gave more abundantly than they asked or thought. There is the gain of Paradise, which cannot consist of small delights; and, completing and crowning all, there is the reward, the "Well done, good and faithful servant." Surely we may say of our departed brother: "Blessed are the dead who die in the Lord!"

"—We see him as he moved,  
How modest, kindly, all accomplished, wise,  
For what sublime repression of himself,  
And in what limits, and how tenderly;  
Not swaying to this faction or to that;  
Not making his high plane the lawless perch  
Of winged ambition, nor a vantage ground  
For pleasure; but through all this tract of years  
Wearing the white flower of a blameless life."

E. H. PORTER,  
W. F. B. JACKSON,  
HENRY BASSETT.

**WOODBURY G. LANGDON: AN APPRECIATION**

By PAUL SHIMMON

 HE death of Mr. Woodbury G. Langdon is a very great loss to the Assyrian Christians, with whose fortunes he was intimately connected for over thirty years. And as one who has known him for over twenty-two years I wish to bear record of his affection and love to our people. Together with the late Dean Hoffman, Dr. Body, and many others, he was instrumental in carrying on mission work in Urumia, Persia, during the greater part of his active life. Besides paying the salary of the Rev. Yaroo M. Neesan, a number of schools were supported by individual Sunday schools. As public subscription to Mr. Neesan's work failed, the balance was most willingly and generously made up by Mr. Langdon. The great work that the Assyrian Committee carried on in Persia was the girls' industrial work, where carpets and rugs were manufactured and girls taught this great art and given a rudimentary education. His last large gift to this work was \$12,500, which although it could not be utilized for the school was turned over to the Archbishop of Canterbury for maintenance of the Mission of Help, of which the Archbishop was the chairman.

During the great war and since the arrival of the writer in this country, Mr. Langdon paid most generously the entire expense of collecting funds for the stricken people. This was done for two years, and in his declining health he still continued to act as treasurer and secretary of the relief committee till last December, when he felt that the end might come any time. He was a most painstaking treasurer, and paid personal attention to all details.

But the most pleasing thing about Mr. Langdon, and the most conspicuous, was not his gifts, which were lavish, but the personal touch that he gave to the work, and his very charming personality. As we came in contact with him and came to know him we felt that he was a genuine Christian gentleman. In his letters and personal relations with us we never knew we were dealing with a millionaire, a person of great social position. It was the greatest pleasure to see him and talk to him, and his personal touch will remain impressed on my mind for years to come.

Some have made the charge that Church people are exclusive. We saw none of that in Mr. Langdon. To us he was a true friend always ready to listen, and never was he tired of giving in his letters the personal reminiscences that made our relation to him so intimate. He was a comrade to his inferiors, a true friend, and a fine type of Christian.

THEY THAT love beyond the world, cannot be separated by it. Death cannot kill what never dies.—William Penn.



ST. ANDREW'S CATHEDRAL, HONOLULU, HAWAII

## ST. ANDREW'S CATHEDRAL, HONOLULU

O pilgrim from afar, come worship here,  
Where East meets West, where customs old and new  
Are blended in sweet harmony, in tune  
With Nature sweet, whose music charms the ear  
Attuned to beauty and the sacred art!  
Where Spring and Summer, joined in wedlock, pour  
Their blessings on mankind of every race!  
Come, breathe the Heaven-scented air of Home,  
O pilgrim, at the shrine of Mother Church!  
"The Spirit and the Bride say come!" And kneel  
On bended knee before God's altar there!  
Renew the solemn vows thou once didst take!  
As babe, thy sponsors prayed and vowed their vows!  
As youth, thy Confirmation vows didst make!  
And at the holy table didst receive  
The Heavenly Food, of which thou didst partake  
To strengthen and confirm the inner man!  
And then to man's estate, when thou hadst come,  
Thy bride to God's high altar thou didst lead,  
And on thy lips thy marriage vows didst take!  
For all the joys and blessings from God's Hand,  
O come, in reverence humbly bow thy head!  
Come, kneel, and worship Him enshrined within  
This holy Temple, sacred to His Name,  
To rise refreshed in heart and mind and soul,  
To meet the world with all its care and woe!

MAY L. RESTARICK.

## THE RED CROSS AND PUBLIC HEALTH



COMMEND unto you Phoebe our sister, who is a servant of the Church which is at Cenchrea," writes St. Paul to the Romans, "that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also."

Phoebe, explains Biblical history, was a woman who went about nursing the sick, and teaching them better methods of living. Her ministry embraces the same principles of devotion and unselfishness as those which prompted the Good Samaritan to bind up with oil and wine the wounds of "a certain man who went down from Jerusalem to Jericho". In short, Phoebe was the first public health nurse.

St. Paul's instructions are as timely as twenty centuries ago. The condition of the public health is even more serious. When he first set the stamp of his approval upon Phoebe and her nursing he was writing at a time when the standards of life were less complicated than those of the present age, and speaking to a race living largely out of doors, with few of the problems which confront the board of health of almost every city and town nowadays. Among Phoebe's patients may have been the lepers who were held in such abhorrence and fear. They, however, did not exist in the numbers of the "white plague" victims in America. One hundred and fifty thousand citizens died of tuberculosis in 1918 and probably five hundred thousand are continually bed-ridden, from this one cause. The slaughter of the innocents by the centurions of Herod is in no way comparable with our own infant mortality rate, in which two out of every seven babies die

before they have celebrated their first birthday. The worst scourges of Biblical history probably hold no record like that of the influenza epidemic, and the culmination of the Egyptian plagues, in the striking down of the first born, dwindles to slight relative magnitude as compared to the six million who have died of the influenza—not only the first born, but entire families.

Because the betterment of public health is now definitely accepted as individual and community responsibility the Red Cross has included upon its peace programme a definite effort to raise the standards of living in the United States. Phoebe's sister in the twentieth century is the community nurse. The Red Cross will urge the employment of a public health nurse in Red Cross chapters, especially in those districts where there are no organized public health activities, and will coöperate with existing organizations in furthering the community welfare. A second item on the Red Cross public health peace programme is the education of every wife and mother in the first principles of nursing procedure, household hygiene, and sanitation, so that she will be able to maintain the health of her family and to nurse members of her household in time of minor illness.

Such a course in home hygiene and care of the sick, now being offered in local Red Cross chapters, includes practical instruction on how to make a bed; how to give a bath so that the patient will not take cold; how to recognize and treat symptoms of minor illnesses, which sap the vitality and often take away so much of the joy of living from many of us; how to meet household emergencies, such as fainting, sleeplessness, convulsions, ivy-poisoning, prickly-heat, and similar disorders. Practical demonstration is given by a Red Cross nurse in methods of using easily devised appliances for furthering the comfort of chronic patients. What relief a pillow tucked under a patient's knees, a shaded light, and soothing alcohol rub can bring is fully realized and appreciated only by those whose days are spent in weary inactivity and whose nights are full of wakefulness and pain. The Red Cross is only too glad to put at the disposal of the Church the equipment of its teaching center and the services of its instructors.

Ignorance and neglect are two strong allies of national epidemics. "During the recent influenza scourge," writes an American Red Cross nurse, "the hardest thing we had to fight was the panic of the women." If every wife and mother could be taught these principles of home hygiene and care of the sick, such panic, which is greatly responsible for the rapid spread of epidemics and the oftentimes unnecessary death rate, might be checked. The Red Cross course of instruction is, therefore, being offered to specialized groups of students, such as factory operatives, so that they may safeguard themselves as far as possible against avoidable occupational diseases, infection, over-fatigue, and contagion; to "little mothers who during the absence of their parents during the day have almost the sole care of their younger brothers and sisters; to clerks in department stores; to girl scouts; and to nurse-maids. In rural communities where graduate nurses are almost impossible to secure, this instruction may be given by itinerant Red Cross nurses who carry equipment for "bathing the baby" in boxes in the rear of their cars.

The Red Cross also offers a course in home dietetics, which includes instruction in the proper preparation of the family diet and aims to teach what foods to select for the needs of the body, how much to select of energy foods, building foods, laxative foods, vitamines, scurvy-preventing foods, etc., for the daily need, and how to plan dietaries for infants, children, school boys and girls, the adult, the sick, large groups, and the relation of all this to the family purse.

To Churchmen and women all over the United States, this effort of the Red Cross for "a healthier and therefore a happier America of to-day and to-morrow" carries a real and vital challenge for coöperation in furthering "the gospel of public health". Sickness has always caused more suffering than war. Now that the "red rider whose sword shall take peace from the earth" has been beaten back, there still remains the equally threatening figure of Pestilence, he who sits upon the white horse, who goes forth conquering and to conquer. The American Red Cross and many other organizations are "coöperating for the health of the world".

## Selections from a Convention Sermon

By the Bishop of Massachusetts

 HANKS be to God which giveth us the victory," is our song as we meet to-day. Who of us that saw the parade of the Twenty-sixth Division last Friday could withhold his thanks to God, his gratitude to the soldiers and sailors of the nation, and his pride in his country? Led by the honor flag, which told us of the heroism and sacrifice of those who had fallen, the young men marched across our vision, strong, clean, and true, typical of hundreds on hundreds of thousands of other Americans who placed their lives at the service of the country. Has there since the day that Christ hung on the cross been a finer illustration of the glory of a glad and vicarious sacrifice than that which we have witnessed these past years? They all offered their lives; some gave their lives that we and our children might live. Is there one of us who does not now dedicate himself "to the unfinished task which they have committed to us, that their sacrifice may not have been in vain"? . . .

Men and women are no doubt asking themselves and would like to ask me what all this planning for education and social Religious Education and Social Service service is for. What has the Church to do with them? My answer is somewhat as follows:

First, as to education: the public school system cannot touch religious education; most parents and homes do not pay much attention to it; the Sunday schools are not meeting the situation; the same parents that are asking why they should support the Church Board of Religious Education are asking at the same time what they are going to do about the religious education of their children. . . .

As I write this address my mail brings a letter from the wife of a college professor, asking why the Church cannot send some strong religious leaders through the colleges and universities. She adds that the students have had leadership in everything but religion; and hundreds of parents say just the same.

In the matter of social service, good Church people say, "Why does the Church touch that problem? Why not leave it to the social workers?" The Church touches the problems because it is the Church of Christ; and the Church has not the spirit of Christ in it if it does not touch these problems. The people who need as much arousing as any are the people in our churches every Sunday. We read: "I was in prison and ye visited me." Christians are responsible for the welfare of our prisoners and their humane treatment. How many people in the Boston churches last Sunday know that the Charles Street jail right within a half a mile of us now is a disgrace to the city, brutal, inhuman in some of its conditions? How many people in our churches throughout the state know that the state's prison, only two miles from us, is mediaeval in its structure and in some respects unfit for man to live in? Those conditions are not the fault of officials of the prison, city, or state, but of so-called Christian people who do not care to know the facts, or, if they do, do not want to pay the taxes to correct them.

How many of our communicants know that the problem of the feeble-minded loose upon our community is a source of grave danger to the morals and health of our young people? How many know that the legislature hesitates to-day at appropriating money for new schools and homes for the feeble-minded, lest Christian people be unwilling to pay the taxes? How large a proportion of our so-called best Church people know anything of the problem of housing the poor in the city, of the efforts to diminish the terrible so-called social diseases, and how many give a thought to the devotion of the district nurses and the heroism of the police? How many employers who are also vestrymen and communicants have read the remarkable statement of representatives of labor in England as to what they think are the just relations of labor and capital—a striking appeal for justice and industrial peace? Almost equally remarkable, especially as coming from the Church of England, is the "report of the Archbishops' Committee of Inquiry upon 'Christianity and the Industrial Problems'". I wish that the Church in this country could prepare a document one-half as able and prophetic.

And yet there are those who say that the Church does not need arousing in matters of religious education and social service. These are living questions of the day. It is no wonder, if this lethargic spirit prevails, that young men and women who have living questions of the day at heart have no use for the Church.

The aim of social service in the Church is not in my judgment to create new organizations or to carry out special social service work, but to arouse in the people a spirit of service in society, and by illustration, education, and practical leadership move them to work for results through social organizations.

While the chief emphasis of the religious educational programme is the same, yet I think that we as a Church have some definite contributions to make which demand the creation of some organizations. But in these and cognate subjects the Church is an inspirer, educator, and leader of her people, sending them into society to work with others, and with a definite Christian background to do their best in the upbuilding of a better, happier life of all the people.

A great and thrilling wave of service swept the people under the impulse of the war motive, and millions of men, women, and children went to work. Are we to confess that the motives of peace are not strong enough to sustain that great wave? The test of the country is coming now. Can we, will we, give life gladly for the safety and lives of all the people? . . .

The Church Pension Fund has now a reserve of over ten millions of dollars, and heavy liabilities; it is one of the half dozen largest pension companies in the Church Pension Fund world. The first annual report, which is now coming from the press, is a striking account of what the Churches can do in the payment of voluntary assessments, if the laity know definitely what is wanted of them. Over 98 per cent. was paid in, and I am proud to say that this diocese paid its assessments in full. As president of what is practically a mutual life insurance company, I have questions to answer, criticisms to meet, or some other bit of business connected with it, almost every day.

The Church Hymnal Corporation, which has the copyright and royalty of the Hymnal, whose profits go to the Church Pen-

sion Fund, is now beginning to do a large business, and as we deal as much as possible directly with the buyers, so as to save money both for the parishes and the Pension Fund, many details are involved. Those of course do not come to me as President of the Hymnal Corporation, for we have in both organizations an able administrator and a well organized office, but many questions and problems do come for answer. The Hymnal Commission and the General Convention, representing, we believe, the spirit of the Church, wish for congregational singing, which experience has shown cannot be attained by a hymnal with words only, but by hymnals with the music score. Hence we publish only such a hymnal because of a definite religious purpose, impressed upon us by the Church. Although this is a most expensive time for labor and paper, we have been able to keep the price down to a dollar and five cents apiece cash for hymnals at one hundred rate. The office is now, however, about to put out a plan whereby for \$1.05 hymnals can be bought by the hundred on an instalment plan running through a year. It certainly is possible for every Churchman and woman to put aside ten cents a month for a few months in order to have a hymnal for church or home. Again, there is published from the same plates a hymnal containing the one hundred most popular hymns and best adapted for Sunday schools at twenty-five cents. We have it in our power surely to become a singing Church. The first edition of 50,000 has already gone, a second of 100,000 is in the making, and will be ready for delivery some time in May. So large a part of this second edition has been ordered that we are about to contract for a third edition of 250,000. . . .

In closing, may I make one or two suggestions as to our temper and attitude in relation to the restlessness of the times?

First, we hear much about Americanization of the foreign speaking peoples here. The people are suddenly discovering what the North American Civic League for Americanization migrants here in Boston has been hammering at for years, that in the inability of hundreds of thousands to read and write the English language, they are, even though living for years in the country, strangers to America and her spirit. One-fourth of the drafted men in this country of enlightenment and education were illiterate; ten to eleven millions of persons in the United States cannot read or write the English language. One out of every thirty-two persons in this state cannot read or write the English language.

Now what is our motive for Americanizing them? Why are we interested in them at all? Is it because we want to get more out of them by making them more intelligent? Is it because we are afraid of them and we want to stop riots and keep the wheels of business moving? Or is it because we are really interested in them as men, women, and children? Is it because as they have come to this country we really want to make them fellow citizens with ourselves, and we have a kindly, genuine desire to know them and have them know us, that we may live together as

brethren? Motives of self-interest are strong and often beneficent, but the motive that really wins men is a love for the man and sympathy with him. Employers of labor may promote coöperative methods and have some success, but the only enduring form of coöperation must rest on the coöperative spirit.

When the administrators of factories and other business organizations personally know representatives of the workers and are really desirous to coöperate with them, not as a matter of expediency but in order to give them their best chance, we may hope for better days.

Second: Timid and conservative people are shaking in their shoes at the sound of bolshevism and lawlessness. They insist

**Kinds of Lawlessness** that laws must be observed and that those who disobey or evade them are dangerous characters. Some of us who are not bolshists will soon have a chance to test that out. Soon the execution of war prohibition and later of constitutional prohibition will begin. The question will then be not that of temperance, but of loyalty. Whether—as is the fact—this country has in recent years spent three times as much money on alcoholic beverages as in education, or—as is not the fact—the ratio is the other way, is not the point. Nor is it a question as to whether we believe in constitutional prohibition or not, or whether our personal liberties are interfered with. The point is, Are we going to obey the laws or not? Are we going consciously to evade the law or not? Are we going to be lawless or loyal? No man who breaks the law in order to have a drink can complain if a brick goes through his window some riotous evening.

My brethren, some of these paragraphs are not such as the bishops of another generation spoke in their convention addresses; there was more of the flavor of piety in theirs. In these days, however, piety has taken on a new meaning, which, however, was current in the Apostle's day when he reasoned of righteousness, temperance, self-control, and judgment. With great solemnity and high hopes we look to the future. We who have fought for liberty and law, for humanity and brotherhood, must live for these things and carry them on for our children's children. God help us to do it.

I commend you and yours to God's love for the coming year.

#### EPISCOPAL LEADERSHIP IN CHRISTIAN UNITY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF ALBANY]

I SHOULD BE glad if the next General Convention would grant to the bishops of the Church greater freedom to exercise leadership in promoting the spirit of Christian unity. Some may object that there is danger in removing the present canonical restraint upon the liberty of bishops to encourage closer relations toward those who are not in corporate communion with us. Perhaps this is true, but I am inclined to believe that *the present canon does not act as a restraint except upon those who would abide within safe bounds if there were no canonical restrictions at all.* I have sufficient confidence in my loyalty to all essential principles in faith and order to desire a freer hand in meeting opportunities for service in the cause of unity, and I have such confidence in the bishops of the Church as a loyal body of men that I should not fear to entrust them with that larger discretion which I should welcome for myself.

If the General Convention shall see fit to provide a means for conferring priesthood upon Christian ministers who may be willing to accept it, and if it shall enlarge the power of bishops to promote closer fellowship with other Christian bodies, some things may be done which will prove to be injurious rather than helpful to the process of unification, but such possibilities seem to me to be negligible in face of the deeper danger of timidity in this hour of vast opportunity. . . . I should have no right to your confidence if in this turning point of Christian history I were to advocate the safeguarding of our standards behind fortifications, when the opportunity arises to carry them forward and to offer them to those who are not enemies but friends.

THE HEART once fairly given to God, with a clear conscience, a fitting rule of life, and a steadfast purpose of obedience, you will find a wonderful sense of rest coming over you. What once fretted you ceases to do so; former unworthy exciting pleasures cease to attract you. No miser ever so feared to lose his treasure as the faithful soul fears to lose this rest when once tasted. Such words may seem exaggeration to those who have not tried it; but the saints will tell you otherwise. St. Paul will tell you of a peace which passeth understanding; Jesus Christ tells you of His peace which the world can neither give nor take away, because it is God's gift only. Such peace may undergo many an assault, but it will but be confirmed thereby, and rise above all that would trouble it. He who has tasted it would not give it in exchange for all this life can give; and death is to him a passage from this rest to that of eternity.—*Jean Nicolas Grou.*

#### A CHAPLAIN SEEKS A CHURCH

BY THE REV. ALBERT C. LARNED

*Chaplain U. S. N. R. F.*



O a sailor who spends a great deal of his time in the monotonous life at sea, it is a great treat to be able to go ashore and visit a foreign port; to a naval chaplain it is a great privilege to worship in a church building, and to take part in the dear and familiar service of his own Faith. After the informal and unchurchly surroundings of the deck of a ship, it is a great joy to see a real chancel, and to hear a real choir sing the hymns of the Church. Consequently when I climbed "over the side" of the *Mercy* a few Sundays ago, in St. Nazaire, I went in search of a church, hoping to find one of our own in that busy French port.

St. Nazaire is one of the ports of embarkation of the A. E. F. and consequently crowded with American sailors and soldiers. There are thousands of Americans in the streets, and the place is alive with our men. There is a large American hospital here, and we had come to this port to take back our usual number of patients to the United States. The ship has been to Brest and Bordeaux on other occasions for the same purpose, the Navy supplying hospital ships to bring back wounded soldiers from the ports of embarkation. Naturally one would suppose that with the thousands of Americans in St. Nazaire it would not be difficult to find the ministrations of the Church.

I went at first to the Y. M. C. A., but there they knew nothing about "denominational churches" except that there was some kind of a Methodist church, a French Protestant one, and a Hebrew Welfare Board in the place. They suggested that I would find the nearest approach to an Episcopal service in one of the Y. M. C. A. hut services. I thanked them and walked on. Seeing a British Union Jack flying over their Vice-Consulate, I inquired if there was a Church of England in the place. The consul was not in, but the chief petty officer who opened the door told me that he believed there was one but did not know where it was. He said he knew someone who he thought went to it. After wandering around the town I finally gave up and sat down to rest in the Public Gardens.

I do not know to this day whether there is an Anglican church in St. Nazaire, but I do know that it is very hard for a stranger to find it! Now contrast the attitude of the Roman Church in that sea-port. In front of the large parish church is a conspicuous notice board in English giving the time when English sermons are preached in the church. American soldiers were flocking into the church, and knew where to go if they wanted to make their confessions in their own tongue. Everybody knew that church was on the job. It pays to advertise, even if we have to sacrifice a little of that beloved dignity so dear to the parish at home.

Such an experience to one coming in from the sea to a large and crowded port, longing to take part in the worship of the Church ashore, is discouraging to say the least, and one understands how it is that Churchmen get so out of going to church abroad. I feel strongly that the Church at home is not putting itself forward enough in this important work, for it will be a long time before all the men get home, not only in St. Nazaire but in other places in France. Although the English have an enormous number of chapels in various parts of the country, it seems to me that it is the duty of the American Church to supply priests in those parts of France where are concentrated a large number of American sailors and soldiers. This of course is altogether outside the A. E. F., as the army chaplains have enough and more than enough to do. Having had the honor to serve in the A. E. F., I speak from experience. Too much is left to the Y. M. C. A. Churchmen want the Church!

In Bordeaux there is a nice little English church, situated on the Cours du Pavé des Chartrons, and the chaplain is interested in American Churchmen. If any church ever had a special opportunity to serve American and British Churchmen in military service, that church has!

Never before in its whole history has the Anglican Church in France had such a wonderful chance to justify its existence as has our Church there to-day.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

*Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia*

## FOR SIMPLIFIED MACHINERY OF GOVERNMENT

 HE Social Service Commission of the diocese of Pennsylvania has endorsed the recommendations of the Philadelphia Charter Committee, pointing out in a letter to the members of the Legislature that the Commission is primarily concerned in every movement that has for its object the improvement of conditions in this great community, and is particularly interested in those which are designed to provide the citizens with a more effective working out of their ideas and ideals. The city and its various activities are constantly handicapped by the lack of modern governmental machinery. The Commission further said:

"We feel that a city of the size and importance of Philadelphia should have the most complete and up-to-date instrumentality at its command. We are therefore interested in those concerns which provide for a small legislative body in place of the present cumbersome two chambers, and for the concentration of responsibility and authority in executive matters that is essential to effective government. For this reason it joins with other public bodies and public-spirited citizens in urging upon the Legislature a favorable consideration of the pending legislation dealing with this subject, and especially the bills introduced by Senator Woodward."

## PLANTING TRIBUTE TREES

The Secretary of the Treasury is urging that Arbor Day be more generally observed this year, as he feels that a special and more profound meaning may be given to it. In a formal statement he says:

"I conceive that, if the origin of the day be borne in mind, the invitation to our fellow-citizens to join in making it a day 'especially set apart and consecrated for tree planting' may appropriately come from this department. I take the liberty, therefore, of suggesting such an observance of Arbor Day as will secure a wide-spread planting of trees, dedicated to those whose lives have been sacrificed in the great struggle to preserve American rights and the civilization of the world."

In honor of the men who served during the war the Civic Club of Philadelphia through its committee on municipal art and tree planting has raised a fund sufficient to plant a series of tribute trees along the Parkway. These are being planted under direction of the park commission which has jurisdiction over the boulevard.

"DO YOU REMEMBER the little peanut stand around the corner from your home when you were a youngster, with its fly-specked sign promising 'Free peanuts to-morrow'?" This is a question which the Public Utilities Association of Pennsylvania is asking, pointing out that it took only a little time to discover that "to-morrow" never came. One always visited the stand "to-day"—"to-morrow" was just beyond. It then proceeds to ask if Pennsylvania is harboring the playful delusion that to-morrow will arrive some time. It might ask the same question of other states. It proceeds to point out that it is high time that we cease thinking of a visionary to-morrow and begin to do to-day the things that need to be done. This is pretty sound advice that we should all take to heart.

CHURCHWOMEN OF PHILADELPHIA are taking active part in promoting better housing conditions. The movement originated with the Churchwomen's Association, but has been extended to include representatives of other bodies, including Roman Catholics, Jews, and Protestants. The primary object of the movement is to arouse the city to the desperate condition in the housing situation. According to

some of its officers property owners have been evading the law and 65,000 people are living in courts amid conditions which imperil lives and health. This whole movement is one of far-reaching importance and significance.

THE RECENT county council elections in England have shown a very remarkable growth in the influence of the labor party. Even in the rural and agricultural counties the local labor parties have succeeded in securing a return of a number of their members. In two counties, Durham and Monmouth, the labor party is in a majority. This is a very remarkable change, as heretofore the counties have been regarded as the preserves of the older parties.

SOME IDEA of the force and power of labor organization may be gathered from the fact that the Moving Picture Operators' Union of Nebraska has secured a six-hour day and a raise in wages from 50c to 70c an hour. Six years ago, when these workers were unorganized, they received from 20c to 25c an hour with no limit on the work day.

AN AMENDMENT to Seattle's charter, providing for a municipal pension system for employes, was defeated by a decisive vote probably on the general merits of the question. According to correspondents, another cause was the recent strike, partly as the result of the organization of the civil service employes, some of whom went on strike.

AN INTERESTING community center bill is pending in the Pennsylvania Legislature. It requires that school boards in certain cities shall, on petition of a certain number of adult residents, permit the use of school buildings and grounds for educational and recreational purposes, and authorizes the use of school funds for such purposes.

SEATTLE, WASHINGTON, is utilizing returned soldiers, sailors, and marines for its police force, when it needs new members. Moreover, every man who left the force and entered military or naval service finds his position waiting for him on his return.

A MOST USEFUL leaflet on war memorials has just been published by the American Civic Association (Union Trust Building, Washington, D. C.). It sets out the various points which a community should bear in mind in providing for them.

A THIRTY-HOUR WEEK is the latest labor demand in England, and strikes to enforce it are being called. A well-known soapmaker in England has introduced a six-hour day in all of his plants.

AN EIGHT-HOUR DAY has been established by government action in the industrial and commercial establishments in France, Algeria, and the colonies.

THE NATIONAL WAR BOARD in recent decisions has sustained the right of collective bargaining and of equal pay for women.

ALL OF THE OFFICIALS of the West Virginia town of Davis hold union cards.

# CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.*

## PRIESTS NEEDED IN VERMONT

To the Editor of *The Living Church*:

**V**ERMONT needs several priests. We have at present in the diocese twenty-five in active service. Our normal number is forty. Our vacancies are in country cures in small villages. The salaries are about \$1,200 with a house. For a single man or for a small family with care and economy that is still a living wage in this part of the country. The work offered is hard and exacting, and encouraging chiefly in the opportunity it presents for self-sacrificing labor. I will be glad to correspond with any priest who has the courage and patience to undertake such work. GEORGE Y. BLISS,

Burlington, Vt. Bishop Coadjutor of Vermont.

May 10th.

## EDUCATIONAL REGISTRATION

To the Editor of *The Living Church*:

**A**T a conference called by the Theological Council of the General Board of Religious Education in Chicago, May 2, 1917, attended by about 65 bishops, examining chaplains, and representatives of the G. B. R. E. and theological seminaries, it was recommended that some plans for the registration of the educational accomplishments of ordained ministers be incorporated into the canons on theological education. The chief objects named were: (a) to credit men for special attainments, (b) to guide those seeking clergymen fitted for special fields, (c) to encourage study after ordination. At a subsequent meeting of the Council in New York, this recommendation was tabled.

The Synod of the Province of the Mid-West at its meeting in September, 1918, passed without dissent the following resolution: "That the Synod of the Province of the Mid-West request the General Board of Religious Education and the Joint Commission on Canons of Ordination to recommend to the General Convention some plan for so registering the academic and other educational attainments of clergymen, that parishes, schools, and other institutions requiring technical services and instruction may have a proper source of educational information." The Joint Commission met in New York last February and took no action in the matter.

A housekeeper seeking a laundress has an intelligence office for meeting her needs, and the laundress seeking employment knows how to find an employer; but a theological seminary of this Church, seeking a professor, has no means of determining what, if any, clergymen have specialized in the subject represented by the vacant chair, except by such a foolish process as is familiar to every vestryman seeking a rector.

And the G. B. R. E. and the Joint Commission on Canons of Ordination decline to take action!

The undersigned having been a member of both Council and Commission, this may be regarded as a minority report.

Chicago, May 8th. WM. C. DEWITT.

## "A CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:

**A**RENT the proposed "Concordat" with our Congregational friends, may I beg leave to quote a far-reaching sentence from Ray Stannard Baker or Lincoln Steffens, or some other reforming writer (I apologize for inaccuracy as to identity), which struck my attention some years ago? The magazine writer in question was reviewing the history of Trinity Church Corporation, New York City. He was contrasting the fine spirit of stewardship which now marks the management of that great trust, with the touch-me-not attitude of proprietorship assumed by Trinity's vestry in earlier and cruder years. His sentence then stated: "To a certain type of mind, the handling of other people's money, year in and year out, finally ossifies the conscience with a spurious sense of personal ownership. The trustee degenerates into the lordly owner, by almost imperceptible steps." Disaster and wrong are almost inevitable in the sequel.

We are positively sure that we are trustees and not owners of the Catholic Faith. "Stewards of the Mysteries", St. Paul declares us to be. The ordinal clamps the same title upon all our ordained leaders. Query: Have we any right to barter away anything that is Catholic? If our Congregational friends desire to receive the Holy Communion, have we any right to ordain one of them and to tell him that he can celebrate without the Catholic Liturgy, and administer to people in his congregation who may not be baptized, and who certainly are not confirmed, and have no desire to be confirmed, and are not "ready" for that unquestionably Catholic means of grace? We are not owners and proprietors of the Christian religion. We are "stewards of the mysteries". And "It is required in stewards that they be found faithful."

It is not an easy undertaking to bring oneself to write these words concerning the able and eminent Churchmen who have signed this Concordat, but there are many, I believe, whose hearts are deeply disturbed by this unprecedented proposition, because it squarely sets aside the Liturgy and Holy Confirmation. And there are those of us who believe that no priest or bishop has the slightest right to take any such action, no matter what good may seem to be thus made possible. Unity efforts cannot hope to be "crowned", except we "strive lawfully". Is not a blunted sense of responsibility as much to be feared as blurred vision or dull ears?

These are wild and drifting days. Many Protestants are losing all sense of the Deity of Jesus Christ. Our Congregational friends admittedly have no official faith. Why should we Catholic trustees approach such a footloose group with any such mongrel abandonment of our tremendous responsibility as stewards? Surely we should pause and pray on the banks of this Rubicon!

JOHN HENRY HOPKINS.

Chicago, May 7th.

To the Editor of *The Living Church*:

**A**HAVE read with keenest interest the Proposals for an Approach toward Unity, in yours of March 29, 1919, also An Approach toward Unity in yours of November 30, 1918, and subsequent correspondence and editorials relating thereto.

I call myself a Catholic and embrace fully all Catholic tenets and practices, strongly believe in a sacerdotal order, that the mass is the only proper principal service on the Lord's Day, and in the use of such Catholic devotions and forms as the Way of the Cross, confession, holy water, incense.

However, I find myself in strong accord with the proposers. My reading has been limited enough, but no one can read Gore's *Roman Catholic Claims* and not realize the pity and the sin of schism. Further, I believe no sincere Christian can impute all the blame for past schisms to the separated bodies.

If by Baptism we are one, how much will God know us to be separated? He is infinitely beyond us. Then, by strict mathematics, how much to Him are these fissions which we wrangle about? "Christian Churches not accepting the episcopal order have been used by the Holy Spirit." Of course they have, for in God's eye their difference from us must be infinitesimal!

It behooves all Christians to wake up to the sin of schism—and Rome not last. We may rest assured the wrong way to go about it is by such "papal" bitterness as has been exhibited by one of your brief critics or by way of such a pronunciamento as is reported to have issued recently from Rome regarding the World Conference on Faith and Order.

I feel the presence among the signers of certain men is assurance enough that Anglican Catholicism is reasonably well represented and that the evidences of kindredship of the baptized are more apparent to those who delve in such matters than to most of us.

Certain weaknesses suggest themselves; it practically short-circuits the diaconate, but the whole Catholic Church seems willing to do this; there is little pastoral or other place reserved for deacons nowadays. Baptism should be insisted upon as a prerequisite to reception of the Blessed Sacrament. If we waive it for others, an element among us will be likely to ask why we may not break the rule at home. Our bishops should have

authority to confirm in congregations under priests serving in the Congregational ministry on request of such priests. These points were made in your editorial of March 29th.

In the matter of receiving Communion unconfirmed, all Roman Catholics, or many of them at least, receive Communion once between Baptism and Confirmation. The people of our Church did so in Colonial times, because they had a bishop who did not function. Our own priests make no close examination of the stranger presenting himself at the rail, nor did chaplains on the battlefield do much interviewing of the men before giving them the Viaticum, or Communion at other critical times.

Why should men be so insistent that they know just what God wants? It is belief. Being belief, it must admit of variations of understanding. The whole fault arises from being too readily definite. The effort to do truly the will of our Lord and Saviour Jesus Christ is the essence of Christian conduct in the reception of all sacraments. How many are there in our own body who know nothing of the Real Presence, to whom the Blessed Bread and Wine are no more a specific spiritual food than any bread and wine? But they do maintain that by the act of receiving Communion they have received grace, and it is the same grace the Catholic receives. Offense may come to some good Catholic through regarding the Blessed Sacrament in any but his own way, but I hesitate to believe that offense may come to God. It is a most solemn thing with any Christian, and, so far as I am aware, care is always taken to see that nothing irreverent is permitted with reference to that portion left over. Some special arrangement should govern, lest pain be given unintentionally.

These things stand out: we are not letting go to an unepiscopal people our grasp on episcopal order; the priesthood granted to these ministers cannot be erected into an episcopal structure antagonistic to our faith; the authority to terminate the arrangement, if it is provocative of discord and disunion, rests wholly with the bishops, and the whole process can be stopped by revoking the canon permitting it.

Surely, if the Church cannot face with equanimity the prospect of possible local irritation from so slight a venture as this, she must be weak indeed. If we really yearn to minister Christ to the human race, we must be glad to do it in any way we can find. We must "get over" set notions as to how it shall be done and tolerate other ways of thinking as we Catholics would in turn ask tolerance for ours. If Churchmen, whether Catholic or Protestant, must insist that sacraments cannot be truly received except by their own dictum and definition, we must be hopeless. Arguing from within has done more to split Christianity and has driven more people from the Church than any other thing. The method is not monopolized by Catholics. As a matter of fact, I believe the determination to ridicule and suppress, as impossible, those things which it happens *they* do not believe in, is characteristically Protestant. Catholics should not adopt it.

But that is not the point. Here are two groups of men representing varying degrees of divergent opinion in their understanding of the Church and her sacraments. On the assumption that Baptism is a true and weighty sacrament, by which we are brethren in Christ, they formulate a proposal which should appeal to every man who yearns to minister Christ to his brethren.

To oppose it flatly is to argue indirectly that Baptism is something minor or that the mine and thine question is paramount to the ministering. The chaplains cut the red tape on the battlefield; why start stocking up again?

It may prove very embarrassing to both Catholic and Protestant some day to find that the Master's definition of membership in Him calls for an attitude, toward the faithful baptized generally, radically different from that commonly observed.

Yours very truly,

Chicago, May 6th.

Jos. G. HUBBELL.

#### UNITY AND UNION SERVICES

[ABRIDGED]

To the Editor of *The Living Church*:

 POSSIBLY to allow the liberal representatives of the Church to go to the limit in permitting sectarian services might be the surest way of arousing loyal Churchmen against open defiance of canon laws. Isn't it perhaps a bit of sentimentality anyway, which will burn itself out the sooner if not fanned by opposition? What other excuse can we make for the presence in the pulpit of a New York church of a sectarian preacher whose orthodoxy was questioned and whose writings looked upon with suspicion but a few years ago—and possibly still are—even by sectarians?

Do we not now agree with both Protestants and Roman Catholics in essentials? Why should we try to compel Protestants to conform to a ritual when they prefer informality, and why

sacrifice our stately ritual because of their preference for simplicity in their mode of worship? Would we compel a person who preferred ballad singing to listen to a symphony, or be willing to reduce the symphony to a ballad in an effort to have it acceptable to him—thereby spoiling it for ourselves and not making it satisfying to him?

And in this effort toward Church unity would it not be the better part of valor to allow the denominations to come to some unity among themselves before we disintegrate our own Church by variously trying to come into agreement with them all in their disunited state?

A. C. WAY.

To the Editor of *The Living Church*:



ALL true Christians desire Unity as being part of the foundation principles of the Church founded by Him whom we believe to be the Son of God. Those of the P. E. Church who in their zeal much resemble the Apostle St. Philip, where he called Nathaniel, forget that it is not a case where other bodies are longing for something the P. E. Church has and the others have not, but that those other bodies have separated themselves and hold themselves together on a positive denial of the necessity or desirability of what the P. E. Church holds as her heritage. No effort should be thwarted that looks to true unity, but we have seen in history—in our own history as a nation as well as in the Church—that two theories destructive of one another cannot exist in any form of Union. Our Civil War settled that for all Americans. The unity of belief is not to be forced by resort to arms, but by force of argument, of charity, and the absolute knowledge of the final triumph of right. If it makes for the unity of belief to admit to our churches, to address the faithful persons, representative officers of bodies that voluntarily have broken the unity we pray for and who have no intention of giving up their particular tenet that separates them, then by all means invite them. But if it is only a superficial show, meaningless, or because they are popular speakers on other topics, it most certainly does nothing for real unity.

We invite those who differ to inform themselves individually and qualify to unite, and offer to them every inducement. But, so long as the separation of fundamental principles as ably stated in a recent editorial of the *Outlook* exists, the attempts to bridge or gloss over the fact must certainly end in disappointment and injury to those on both sides.

A bishop who believes his commission to be from the Church founded by the Apostles of our Lord's selection is not therefore an autocrat any more than the pastor elected by a congregation is necessarily a democrat.

W. C. HALL.

#### "THE INSIGNIA OF RANK"

[ABRIDGED]

To the Editor of *The Living Church*:



OUR issue of May 3rd has just arrived. With considerable interest I read, and then re-read, Chaplain Heilman's letter on the insignia of rank, and venture to propose a remedy to the situation he so deplores. It has, moreover, the advantage of not being a novel and untried solution but has been used, more or less consistently, by many of the bishops of the Fifth Province—the scene of the chaplain's present labors—for over thirty years past.

The solution is simplicity itself. Let the episcopate return to the simple and dignified vestments of the First Prayer Book of King Edward VI.

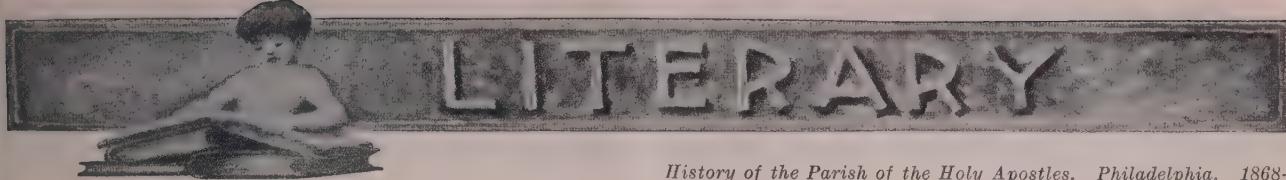
It should be patent to any candid mind that a bishop celebrating the Holy Communion looks like any priest in the same situation if only he be vested in a chasuble. Eucharistic vestments are a great leveler of distinction. In a solemn procession a bishop in cope and miter and bearing a pastoral staff looks more like a "chief pastor", particularly if he be following a few priests in copes or a properly vested subdeacon, deacon, and priest, than a bishop ambling along in the isolated horror of black satin, big sleeves, and parti-colored hood.

I am not so silly as to believe for one instant that this proposal will suit everybody, least of all "our separated brethren", but one who pauses for a moment to reflect upon the men who have tried this experiment in simplified insignia must realize there is something to it beside aesthetic satisfaction or so many and so divergent minds would not have discarded the black robe in favor of those vestments which alone proclaim our continuity in the One, Holy, Catholic, and Apostolic Church of Christ's foundation.

Lynn, Mass., May 5th.

GEORGE CLARK.

IT profits little to know Christ Himself after the flesh; but He gives His spirit to good men that searcheth the deep things of God.—John Smith.



*The Place of the Laity in the Church.* By W. J. Sparrow Simpson, G. Bayfield Roberts, Gordon Crosse, N. P. Williams. Handbooks of Catholic Faith and Practice. [Morehouse Publishing Co., Milwaukee, Wis. \$1.15 net.]

This is a work of exceptional value upon a subject not too well studied or known. There is a distinct loss in continuity of thought in any volume in which the chapters are written by different authors independently of each other, but each essay in this volume treated as complete in itself bears a significant testimony to the honorable place that the laity has for many centuries held, not only in practical work, but also in holding to the faith of the Church. Indeed Newman is quoted as having stated that "the Nicene dogma was maintained during the greater part of the fourth century, not by the unswerving firmness of the holy see, councils, or bishops, but by the strong witness of the laity." So also the place of the laity in bearing witness to the truth has been a notable one throughout Christian history. One wishes that the English writers of this volume had been interested in stating the position of the laity in the American Church and their legislative power in General Convention. All this is overlooked, even though there is a chapter on The Laity in Church Councils. As a study of the place ascribed to the laity throughout the long history of the Church the volume is of great value.

*Talking With God.* Some Suggestions for the Practice of Private Prayer. By J. J. Kensington. With an Introduction by the Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston. [Morehouse Publishing Co., Milwaukee, Wis. Cloth, 60c; paper, 30c net.]

This little book is well named. In the most practical sort of way it teaches the reader how to pray. Dean Rousmaniere, who contributes the introduction, speaks of it as "the most useful book on prayer with which I am acquainted. It deepens the desire to pray by describing in real and simple terms the reasonableness and beauty of communion with God. But it does much more; for it meets the question which great numbers of men and women are asking—*How shall I pray?*" It is not strange that a book of which such high praise may be written has quickly found its way into abundant use. It is so simple in every line, so devout, and of such common sense, that it may be commended as of exceptional value to all who would learn how to pray. A section dealing with eucharistic prayer would be a desirable addition.

*The Crucifix: An Outline Sketch of Its History.* By Katherine Kennedy. With a Supplementary Chapter by the Rev. E. Hermitage Day, D.D. [A. R. Mowbray & Co., London. Morehouse Publishing Co., Milwaukee, American Agents. 65c net.]

In an attractively made booklet of 86 pages the history of the use of the Cross and the Crucifix in the Church from the earliest ages is narrated. There are also illustrations showing the Crucifix in many forms. The supplementary chapter by Dr. E. Hermitage Day is entitled Wayside Crosses and War Shrines and is a brief study of that form of memorial which the war has brought so prominently into notice. We may even hope that through England, if not through America, we may some day find such wayside crosses as are common in many countries of Europe.

*The Stories Jesus Told.* By Gertrude Hollis, Author of *That Land and This, The Children's Church Kalendar Book, Every Child's Book about the Church, etc.* [A. R. Mowbray & Co., London. Morehouse Publishing Co., Milwaukee, American Agents. \$1.15 net.]

This consists of the parables retold for children. Miss Hollis has become so well known through her earlier religious and Churchly books for children that this, her latest, will be welcome in this country as it has already been in England. She retells the parables according to their oriental fitting in the light of the people of our Lord's own day and then draws out from them the several lessons that are for all ages. We know of nothing so well fitted to make the stories of the parables intelligent to children.

*History of the Parish of the Holy Apostles. Philadelphia. 1868-1918.*

Not many American parishes have had so interesting a history as that of the church named in the title of this volume, though its history extends over only a half century. The life of George C. Thomas was so largely intertwined with the history of the parish that the book is in considerable measure a memorial of him. Portraits of Mr. and Mrs. Thomas, of Bishop Phillips Brooks, of Dr. Charles D. Cooper, of Bishop Nathaniel S. Thomas, of Mr. George W. Jacobs, and others who have had a distinguished connection with the parish are among those which adorn the interesting volume.

*St. Peter's Church in the City of Albany. Commemoration of the Two Hundredth Anniversary, November, A. D. 1916.*

Two hundred years is a very long period in American history. The venerable parish of St. Peter's, Albany, has compassed that long period, and the narrative of it is told in this beautifully made volume, a commemoration of the two hundredth anniversary, which was observed in November, 1916. The contents of the volume include the addresses made in connection with the anniversary, a sermon by Dr. Battershall, rector emeritus of the parish, which included an historical sketch of the parish during the two centuries of its existence, and a sermon preached by Dr. William T. Manning.

*The Rich Man's Poverty and the Poor Man's Wealth, and Other Practical Talks.* By the Rev. George Thomas Dowling, D.D. [Churchman Co., New York. \$1.00 net.]

This consists of two dozen or more short articles reprinted from the *Churchman* and dealing with various practical and devotional subjects. They are of unequal value, as articles written at different times must necessarily be, but there is a pleasing style throughout and an earnest desire, successfully carried out, to enter into the common life of people of to-day and to brighten and cheer it.

RUSSELL M. STORY has amassed a great many facts in his doctoral thesis, *The American Municipal Executive*, but he has not to any great extent given us the benefit of his conclusions on these facts. Perhaps that is a bit of justifiable modesty, for a young man is better equipped to gather facts than to state opinions, although there seem to be many who are willing to do the latter. Dr. Story's most interesting chapter deals with The Personality of the Mayor, in which he deals with mayors of the type of Tom Johnson, Mitchel, Blankenburg, Henry T. Hunt, Brand Whitlock—but his chapter would have been still more interesting and much more valuable if based on personal observations and contacts rather than on articles in the *National Municipal Review* and other magazines and books, valuable though they are in their place. The chief importance of this brochure, which is published by the University of Illinois, lies in its collection of facts.

PRINTED ENTIRELY in the curious Japanese characters is *A Handbook of Dogmatic Theology* by the Rev. John Cole McKim. The author states that in "its general form and contents there is a deep and obvious indebtedness to the *Outlines of Christian Dogma* of the Rev. Darwell Stone, D.D. Another obvious and extensive indebtedness is to St. Thomas Aquinas." Not being familiar with the language in which the book is written we are wholly unable to write critically of it, but in appearance it would seem to be a masterpiece of missionary literature. We are not overburdened with works of Catholic theology in the languages of our foreign missions, and assuming, as we may, that this work is well done, it must be a notable addition to that literature.

A SERIES of three pamphlets published in the interest of the erection of wayside crosses throughout England comprises respectively *Designs for Wayside Crosses. Series I. and II.*, and *A Form of Prayer for the Blessing of a Cross by the Wayside or in any place, together with the Holy Eucharist for Feasts of the Holy Cross and a Selection of Hymns.* The designs chosen for reproduction in the first two of these show the leading forms which are taken by wayside crosses, and the form of prayer comprised within the third pamphlet is a fitting office for the purpose. [Wayside Cross Society, Westminster, England.]

# Church Kalandar



May 1—Thursday. SS. Philip and James.  
“ 4—Second Sunday after Easter.  
“ 11—Third Sunday after Easter.  
“ 18—Fourth Sunday after Easter.  
“ 25—Fifth (Rogation) Sunday after Easter.  
“ 26, 27, 28—Rogation Days.  
“ 29—Thursday. Ascension Day.  
“ 31—Saturday.

## KALENDAR OF COMING EVENTS

May 18—Iowa Dioc. Conv., Trinity Cathedral, Davenport.  
“ 18—Salina Dist. Conv., Christ Cathedral, Salina, Kans.  
“ 20—Bethlehem Dioc. Conv., St. Stephen's Church, Wilkes-Barre, Pa.  
“ 20—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.  
“ 20—Newark Dioc. Conv., Trinity Cathedral, Military Park, Newark, N. J.  
“ 20—North Carolina Dioc. Conv., Christ Church, Raleigh.  
“ 20—Rhode Island Dioc. Conv., Church of the Transfiguration, Elmwood.  
“ 20—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.  
“ 21—Asheville Dist. Conv., Trinity Church, Asheville, N. C.  
“ 21—Erie Dioc. Conv., St. Paul's Cathedral, Erie.  
“ 21—Florida Dioc. Conv., Church of the Good Shepherd, Jacksonville.  
“ 21—Maine Dioc. Conv., St. Luke's Cathedral, Portland.  
“ 21—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich.  
“ 21—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.  
“ 21—Virginia Dioc. Conv., Christ Church, Winchester.  
“ 21—Oregon Dioc. Conv., St. Stephen's Pro-Cathedral, Portland.  
“ 22—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.  
“ 23—Honolulu Dist. Conv., St. Andrew's Cathedral, Honolulu, T. H.  
“ 23—Western Colorado Dist. Conv., St. Matthew's Church, Grand Junction.  
“ 25—North Texas Dist. Conv., Church of the Heavenly Rest, Abilene.  
“ 27—Central New York Dioc. Conv., Calvary Church, Utica.  
“ 27—Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.  
“ 27—Minnesota Dioc. Conv., Cathedral of Our Merciful Saviour, Faribault.  
“ 29—Consecration of the Bishop Coadjutor of Mississippi, St. Andrew's Church, Jackson.

June 1—Duluth Dioc. Conv., Trinity Cathedral, Duluth.  
“ 1—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.  
“ 3—Easton Dioc. Conv., Trinity Church, Elkton, Md.  
“ 11—Western Michigan Dioc. Conv., Kalamazoo.

June 3—Western New York Dioc. Conv., Trinity Church, Geneva.

## MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

### ALASKA

Rev. A. R. Hoare (in Eighth Province).

### CHINA

#### HANKOW

Miss H. A. Littell (address direct: St. James' Rectory, West Hartford, Conn.).  
Rev. E. L. Souder.

### CUBA

Rt. Rev. H. R. Hulse, D.D. (during May).

### JAPAN

#### TOKYO

Rev. C. F. Sweet.

### LIBERIA

Rev. Dr. N. H. B. Cassell.  
Ven. T. A. Schofield (in Sixth Province).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

## Personal Mention

THE REV. R. W. BAXTER should be addressed at Trinity Church Rectory, Bayonne, N. J.

THE REV. DAVID VINCENT GRAY has become priest in charge of St. Andrew's Church, New Kensington, Pa., and is already at work.

THE REV. CHARLES W. HAKES, M.D., resigning the missionary circuit at Theresa, Redwood, and Alexandria Bay because of ill health, has been appointed by Bishop Fiske to take charge of Christ Church, Sacket Harbor, N. Y., where he may be addressed.

THE REV. T. D. HARARI should be addressed at Luckets, near Leesburg, Va. He has been assigned to Christ Church, Shelburne parish.

THE REV. JOSEPH H. HARVEY has accepted work as assistant at Christ Church Cathedral, St. Louis, Mo., and may be addressed at 1210 Locust street, St. Louis, Mo., after June 1st.

THE REV. AUSTIN A. H. HOUBERT, Litt.D., should be addressed at St. Philip's Rectory, Willet's avenue, Belmont, N. Y. He became rector of St. Philip's parish on the first Sunday in May, with charge also of St. Paul's Church, Angelica.

THE REV. L. A. PEATROSS should be addressed at Trinity Rectory, Edgefield, S. C.

THE REV. F. N. SKINNER has accepted a call to Trinity Church, Edisto Island, and St. John's Church, John's Island. Address at Martin's Point, S. C., after May 25th.

THE REV. CHARLTON S. TURQUAND has gone to Newport, R. I., to assist the Rev. C. F. Beattie at the Church of St. John the Evangelist, and should be addressed at 120 Washington street.

THE REV. JOHN WILKINS, for some months a civilian chaplain at the Great Lakes Naval Training Station, has accepted a position as assistant in St. Paul's Church, New Haven, Conn.

CHAPLAIN FRANK E. WILSON, 332nd Infantry, has returned with his regiment from Italy and is acting temporarily as special preacher at St. Paul's Church, Chicago.

## ORDINATIONS

### PRIESTS

ARIZONA.—On Wednesday, April 30th, in Grace Church, Tucson, the Rev. LUTHER B. MOORE and the Rev. F. J. F. BLOY were advanced to the priesthood by Bishop Atwood. The former was presented by the Rev. H. S. Brewster, the latter by Archdeacon Jenkins. The preacher was the Rev. Charles L. Pardee, D.D.

MARQUETTE.—Ascension Church, Ontonagon, was the scene of a great gathering of the clergy and local laymen on April 23rd, when the minister in charge, the Rev. PERCIVAL C. BAILEY, was advanced to the priesthood, by the Rt. Rev. Robert L. Harris, D.D. Bishop Harris preached and was the celebrant. The Rev. William Reid Cross read the preface, presented the candidate, and was gospeller. The Litany was read by the Rev. J. A. Ten Broek. The Rev. William Pooscor read the epistle, and the Rev. R. Paul Ernst was master of ceremonies. Other clergy present were the Rev. Messrs. J. E. Crosbie, B. F. McDowell, and Thomas Foster. Mr. Bailey continues his work as priest in charge, having general oversight of Church work in the county.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter  $2\frac{1}{2}$  cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices,  $2\frac{1}{2}$  cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable

rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## DIED

BABCOCK.—Entered into rest at Evansville, Indiana, April 29th, at the age of 70 years, AMELIA GERTRUDE, daughter of the late Charles and Amelia Hopkins BABCOCK. Burial services were conducted on Thursday morning by the Rev. W. R. Plummer, rector of St. Paul's Church.

MURRAY.—Entered into life eternal April 21st, from her late home, Christ Church Hospital, Philadelphia, Miss Esther M. MURRAY, late of Trenton, N. J.

"May light perpetual shine upon her."

## WANTED

### POSITION OFFERED—CLERICAL

EXPERIENCED CATHOLIC PRIEST, unmarried, wanted at once to share work of parish and colored mission, and to have special charge of mission for white people in manufacturing district just starting. Address ST. JOSEPH'S, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—CLERICAL

VESTRY WOULD LIKE PARISH FOR young clergyman, 30 years old. Is supplying during absence of rector, in France, who will return shortly. Conducts service in reverent and impressive manner. Very good preacher; good mixer; fine organizer; earnest worker; musical. Gave up splendid place as great accommodation to us. Address H. D. FULLER, JR., Warden, Christ (Episcopal) Church, Winchester, Va.

SUMMER LOCUM TENENS. A PRIEST of experience will accept appointment for July and August, anywhere; don't mind heat, cold, wet, dry, high or low altitude, nor amount of work; require money consideration; prefer point near sea among seamen. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF IMPORTANT PARISH desires General Missionary work September 1st. Experienced, successful organizer; could use own Ford car. Minimum salary \$1,500 and house. Highest references. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

PARISH DESIRING LOCUM TENENS, June to October, or summer congregation, Maine or New Hampshire, can arrive at mutual confidence and arrangement by addressing PRESBUTEROS, care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN CLERGYMAN, CATHOLIC, desires to supply church during July or August, or both. A good reader and preacher. East or North preferred. Address SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

EXCELLENT PREACHER, RECTOR prominent New England city parish, would take Sunday duty during August, vicinity New York or Jersey coast. Address N. E. C., care LIVING CHURCH, Milwaukee, Wis.

RECTOR WITH FAMILY DESIRES position as General Missionary, or parish, with glebe land or large garden, good schools. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

MARRIED CLERGYMAN OF 23 YEARS' practical experience in parish and mission field, desires work at a living stipend. Address B. A., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

A ST. LOUIS RECTOR WILL ACCEPT supply work for the months of July or August, or both. Location optional. Address LOUIS, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF TWENTY-FIVE YEARS' EXPERIENCE desires work on Catholic lines. East preferred. Address LECTOR, care LIVING CHURCH, Milwaukee, Wis.

SUNDAY DUTY FOR AUGUST, or longer, near New York. Preacher; musical if needed. Address NAIDAN, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, WHO LIVED WITH OUR BOYS AT the front, just returned, desires rectorship. Address CONSECRATED, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—MISCELLANEOUS

**T**HE RECTOR OF A SUBURBAN PARISH in an attractive, healthful neighborhood, near a large city, wants young Churchwoman, bright, cheerful, and capable as companion for his invalid wife; one who can also supervise the housekeeping; \$35 a month, board, and laundry. Address SUBURBAN, care LIVING CHURCH, Milwaukee, Wis.

**T**HE WESTERN THEOLOGICAL SEMINARY offers a permanent position to an unmarried man under 40, who, with some linguistic attainments, desires to specialize in archaeology. Must be competent for office work, typewriting, etc. Address THE DEAN, 2720 Washington Blvd., Chicago, Ill.

**U**NUSUAL OPPORTUNITY FOR ONE WHO wants a good home. A lady desires a capable, reliable woman for general housework. One in family most of year. Please write full particulars and wages expected. Pleasant room and private bath. References exchanged. Reply POST OFFICE Box 123, Laurel, Del.

**H**OUSEKEEPER WANTED FOR CHURCH school. Church woman preferred. Must have some knowledge of institutional management. Good salary and home. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

**M**ATRON WANTED FOR NURSES' HOME, Episcopalian hospital. Must be of middle age and refinement. Salary small, but permanent position. Address MATRON, care LIVING CHURCH, Milwaukee, Wis.

**P**UPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

**H**OUSEKEEPER WANTED; not over 40 years of age. CHILDREN'S HOSPITAL, North Main street, Cincinnati, Ohio.

## POSITIONS WANTED—MISCELLANEOUS

**S**T. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-chorister (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minister, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address WM. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

**M**ALE GRADUATE, PIANO AND VOICE, wishes location in warm, dry climate, where is good opening for teaching. Will help with choir or organ. Tenor, Churchman, communicant. Address CANDOUR, care LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST AND CHOIRMASTER DESIRES position. Prefer to play on trial. Recommendations A 1. Good teaching field essential. Address MUS. DOC., care LIVING CHURCH, Milwaukee, Wis.

**D**IVINITY STUDENT, COLLEGE graduate, desires a position as tutor for the summer. Address A. B. S., care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**A**USTIN ORGANS.—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass., contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN CO., Hartford, Conn.

**C**ATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk bursa and veil, \$15; \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

**A**LTAR AND PROCESSIONAL CROSSES: Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**O**RGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Peoria, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

**T**RAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**W**IDOW OF A YOUNG RECTOR WOULD be glad to sell his vestments of all kinds at a reasonable price; also clothing. Address STELLA, care LIVING CHURCH, Milwaukee, Wis.

**P**PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

## UNLEAVENED BREAD—INCENSE

**A**LTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**A**LTAR BREADS.—CIRCULAR ON APPLICATION. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

**S**AINT MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

## CLERICAL OUTFITS

**C**LERICAL TAILORING—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford, England).

## HEALTH RESORTS

**T**HE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

## BOARDING—ATLANTIC CITY

**S**OUTHILAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

## BOARDING—NEW YORK

**H**OLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

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## BOARDING—VERMONT

**T**HE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

## REAL ESTATE—NORTH CAROLINA

"Fled are the frosts, and now the fields appear Reclothed in fresh and verdant diaper; Thawed are the snows; and now the lusty Spring

Gives to each mead a neat enamelling; So, when this war falls and doth mildly cast His inconsiderate frenzy off, at last, The gentle dove may, when these turmoils cease,

Bring once more in her bill the branch of Peace."

—Robert Herrick ("Farewell Frost").

"Plant thou no dusky cypress-tree;  
But pledge me in the flowing grape." —Tennyson.

"I mean, our soul is stirred within,  
And we want words." —Browning ("Dominus Hyacinthus").

Homes and lands in the mountains of the South, lovely to the eye now in their Spring beauty.—CHARLES E. LYMAN, Asheville, N. C.

## MISCELLANEOUS

**L**OOSE LEAF BOOKS. A GENUINE Leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

## PUBLICATIONS

**T**HE SOCIAL PREPARATION, QUARTERLY of the Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address UTICA, N. Y.

## MAGAZINES

**N**EEDLECRAFT, 12 MONTHS for 50 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

## ROAD SIGNALS

**S**AFETY FIRST SIGNALS, FOR DANGEROUS curves, garage exits; signals for lodge approaches. All-steel, electric or non-electric, automatic. Write to SAFETY ROAD SIGNAL COMPANY, Asheville, North Carolina.

## NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to coöperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, CHURCH HOUSE, 12th and Walnut streets, Philadelphia, Pa.

## LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parochial houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

## THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.  
281 Fourth avenue, New York.

## GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

## CHURCH SERVICES

## CATHEDRAL OF SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago  
Five minutes from Loop, Madison street cars.  
Sundays: Holy Communion 7:30; 9:15; and 11. Daily in chapel at 7:00 A. M.

## QUIET DAY

**NEW YORK CITY.**—On Thursday, May 22nd, at St. Peter's Church, West Chester, conducted by the Rev. J. Wilson Sutton. 7:30 A.M., Holy Communion; 9:30, Morning Prayer; 10, 11:30, 2:30, Meditations; 4 P.M., Evening Prayer. A simple breakfast and luncheon will be served in the parish house. For particulars apply to DEACONESS ARMSTRONG, 1916 Bogart avenue, Van Nest, New York City.

## INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices and we would be glad to assist in such purchases upon request.

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D. Appleton & Co. New York.

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*British Labor and the War.* By Paul U. Kellogg and Arthur Gleason. \$2.00 net.

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Edwin S. Gorham. New York.

*On Prayers to the Dead.* By Rev. J. G. H. Barry, D.D.

George W. Jacobs & Co. Philadelphia, Pa.

*The Twentieth Plane.* A Psychic Revelation. Reported by Albert Durrant Watson, M.S., Fellow of the Royal Astronomical Society of Canada and President of the Association for Psychical Research of Canada. \$2.00 net.

*The Year Between.* By Doris Edgerton Jones, Author of *Peter Piper*. \$1.50 net.

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*When I Was A Girl in Mexico.* By Mercedes Godoy. Illustrated from Photographs. 75c net.

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Macmillan Co. New York.

*Studies in Mark's Gospel.* By Professor A. T. Robertson, M.A., D.D., LL.D., Chair of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. \$1.25 net.

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*Prayer and Some of Its Difficulties.* By Walter J. Carey, M.A., Chaplain R. N., Warden of Bishop's Hostel, Lincoln. Cloth, 90 cts.; paper, 60 cts net.

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*The World and Democracy.* Selected and Arranged with Introductions and Notes by Lyman P. Powell and Charles M. Curry.

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*Keynote Studies of Keynote Books of the Bible.* By C. Alphonso Smith. \$1.25 net.

Rivington's. London, England.

*The Gospel According to St. Matthew.* The Text of the Revised Version with Introductions and Notes by the Rev. A. R. Whitham, M.A., Principal of Culham College, Rector of East Ilsley, Hon. Canon of Christ Church, and Examining Chaplain to the Bishop of Oxford and the Primus of Scotland. The New Testament for Schools Series. \$1.20 net.

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*St. Ambrose On the Mysteries.* And the treatise, *On the Sacraments*, by an Unknown Author. Translated by T. Thompson, B.D., Edited with Introduction and Notes by J. H. Srawley, D.D., Translations of Christian Literature, Series III, Liturgical Texts. \$1.75 net.

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Yale University Press. New Haven, Conn.

*Knowledge, Life, and Reality.* An Essay in Systematic Philosophy. By George Trumbull Ladd, LL.D., Author of *Philosophy of Mind, Philosophy of Conduct, A Theory of Reality, Philosophy of Religion*, etc.

*The Fourth Gospel in Research and Debate.* A Series of Essays on Problems Concerning the Origin and Value of the Anonymous Writings Attributed to the Apostle John. By Benjamin Wisner Bacon, D.D., LL.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University, Author of *An Introduction to New Testament Literature*, *The Story of St. Paul*, *Beginnings of Gospel Story*, etc.

## BOOKLETS

S. P. C. K. London, England.

Macmillan Co. New York, American Agents.

*Gaudeteamus, Christmas, and Other Verses.* By Agnes Aubrey Hilton. 60c net.

## CATALOGUES

Protestant Episcopal Theological Seminary in Virginia. Alexandria, Va.  
Catalogue. 1918-1919.

## PAMPHLETS

Carpenter's Book Store. San Diego, Calif.

*The Truth About Joanna Southcott* (Prophetess). Together with a Challenge to the Bishops to support her writings if they be true, to "banish" them if they be false. By Mrs. Rachel J. Fox, a Member of the Church of England, Author of *The Mystery of Joanna Southcott* and *Revelation on Revelation*.

Hungarian American Federation. 404-6 Superior Bldg., Cleveland, Ohio.

*Some Facts About the Proposed Dismemberment of Hungary.* With a Map, Statistical Table, and Two Appendices. By Eugene Pivny, Author of *Hungarians in the American Civil War*, etc.

S. P. C. K. London, England.

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Christian Evidence Pamphlets. 10c each net.

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*The Public Record Office.* By Charles Johnson, M.A. No. 4.

## PAPER COVERED BOOKS

*Missionary Society of the Church of England in Canada.* 131 Confederation Life Bldg., Toronto, Ont., Canada.

*The Year Book and Clergy List of The Church of England in the Dominion of Canada, 1919.*

*From the Author.*

*From the Anvil of War.* Wythe Leigh Kinsolving, M.A., B.D., 718 Lamb Avenue, Richmond, Va. *Thoughts Brought Back from Over There,* Selected Poems, Letters, Essays, Tributes, and Addresses of 18 Months Past. \$1.00 net.

## YEAR BOOKS

*Christ Church.* Oyster Bay, N. Y.  
*Year Book 1918-1919.*

*Trinity Church.* Boston, Mass.

*The Year Book of Trinity Church in the City of Boston.* 1918.

## ANNUAL CONVENTIONS

### SUMMARY

ATLANTA refused to allow the election of women on vestries. It endorsed the Nation-Wide Campaign for Missions, and also the idea of the League of Nations.—GEORGIA's session marked the consecration of the new St. Paul's Church, Augusta. It was otherwise routine.—MONTANA chose a second Archdeacon rather than a Bishop; passed resolutions favoring the "Concordat with Congregationalists"; and approved President Wilson's position at Versailles.—NEW HAMPSHIRE learned of mission needs and began a fund to meet them. The Nation-Wide Campaign was endorsed.—NEW JERSEY pledged co-operation in the Nation-Wide Campaign for Missions. Among the revised canons is one concentrating executive power in missions, religious education, and social service under control of the trustees of the Cathedral Foundation. The League of Nations and prohibition success also were given approval.—PENNSYLVANIA took steps to augment some clerical salaries. A canon authorized an executive committee to advise the Bishop and perform other duties between conventions.—WEST TEXAS observed its Bishops' fifth and fiftieth anniversaries, planned disposition of a large debt, and arranged for systematic Church extension. A House of Churchwomen was organized.

### ATLANTA

THE ATLANTA COUNCIL was opened with the Holy Communion on May 7th, in All Saints' Church, Atlanta. The celebrant was the Bishop of the diocese, assisted by the Rev. W. W. Memminger as epistoler and the Rev. Thomas Duck as gospeller.

At this service the Bishop delivered his annual address. He stated that much progress had been noted in this diocese along all lines, and that new missionaries had been placed in the field. He emphasized the important questions to come up at General Convention, particularly the question of Church unity. He endorsed the plan put forward by certain leaders of the Congregational and Episcopal Churches for an approach toward Church unity between those two bodies.

At the business session, convened in Eggleston Hall immediately after the service, considerable discussion took place on allowing women the right to be elected on vestries. After heated arguments the motion was defeated, the general opinion being expressed that the women did not want it.

After Bishop Lloyd, President of the Board of Missions, had outlined the plan to raise \$20,000,000 that the Church might present a united front for Church expansion, a resolution was passed heartily en-

dorsing this move, and pledging moral and financial support, and executive and diocesan committees were formed.

The report of the Woman's Auxiliary showed that renewed spiritual enthusiasm had gripped the diocese. The Auxiliary had given over \$7,000 during the year. Owing to their pledge for the coming year the Bishop will put another missionary in the field, and when this is accomplished every parish or mission in the diocese will receive the regular ministrations of the Church.

On the Standing Committee the name of the Rev. W. W. Memminger appears as successor to the Rev. H. F. Saumenig.

Delegates to General Convention: The Rev. Messrs. R. F. Gibson, W. W. Memminger, C. B. Wilmer, D.D., S. A. Wragg; Messrs. C. L. Bunting, Z. D. Harrison, R. C. Alston, and T. H. Nickerson.

Chancellor: Robert C. Alston, re-elected. Registrar: Judge H. L. Parry. Treasurer: C. L. Bunting.

A proposal to decide on a minimum salary of \$1,800 a year for the clergy was referred to a special committee, who reported back advising that such a step be taken as soon as practicable.

The following resolution heartily endorsing the League of Nations was also adopted at the final session:

"Resolved, That the Council of the Epis-

copal Church in the diocese of Atlanta desires to make record of its solemn conviction that, while the immediate cause of the world war, now happily ended in the victory of the forces of democracy and liberty, was the greed and ambition of Germany, the underlying source of this and all wars was the failure of the peoples of the world to walk obediently in God's ways;

"That the proposed League of Nations of the world to secure permanent peace will prove effective in preventing war only so far as it becomes an expression of brotherhood and justice;

"That until all injustice be eliminated from governmental and economic systems, and until selfish principles cease to dominate the life of the world, there can be no sure escape from the curse of war, international or civil;

"That the chief obstacle in the way of progress toward just and peaceful conditions is selfish indifference;

"And that it is the duty of all Christian men and women to inform themselves regarding all proposed remedies and reforms in order that they may intelligently apply Christian principles to the world's problems and may find a way to solve them without bloodshed."

The council closed with a supper given by the Churchman's Club of the city, at which Bishop Lloyd was the principal speaker. He urged the need of awakening to the Church's new vision and rallying to her banner in this time of progress. The council will meet next year during May in Christ Church, Macon.

#### GEORGIA

THE CONVENTION of the diocese of Georgia opened in St. Paul's Church, Augusta, at 10:30 o'clock on May 7th, with the consecration of the church. Bishop Weed of Florida, Bishop Osborne, and Bishop Lloyd assisted Bishop Reese in the celebration. Immediately after this service the business session opened in the parish house, the Bishop presiding. The Rev. S. F. French of Brunswick was elected secretary and the Rev. W. B. Sams of Cordele appointed assistant secretary. The only business transacted at the morning session was the appointment of various committees.

The Ven. James B. Lawrence of Americus and the Ven. F. North-Tummon of Savannah were both re-elected Archdeacons of Albany and Savannah respectively.

The afternoon session was called to order by Bishop Reese at 3 o'clock. The most important feature of this session was the annual address by Bishop Reese. The session was adjourned shortly after conclusion of the Bishop's address to permit the committees to meet and transact business.

Wednesday evening an instructive missionary meeting in St. Paul's Church was attended by the convention delegates and St. Paul's congregation.

The annual report of the board of missions was read by the secretary, the Rev. John Durham Wing, D.D., who gave a detailed account of missionary activities and outlined the greater work to be accomplished during the present year.

The report of the treasurer of the board of missions showed excellent financial condition.

The prominent feature of this meeting was the address by Bishop Lloyd.

On Thursday morning, in the parish house, reports of committees were made the first order of business. The most important matter disposed of was the pledge of \$1,845 by the diocese toward building a church at Moultrie. The Moultrie congregation has

already raised \$1,200, \$500 of this having been given by the city.

Deputies to the General Convention: The Rev. John Durham Wing, D.D., Savannah; the Rev. Messrs. J. S. Whitney, Augusta; J. B. Lawrence, Americus; and W. Johnson, Brunswick. Lay: Messrs. Randolph Anderson, Savannah; John A. Davis, Albany; W. K. Miller, Augusta; E. S. Elliott, Savannah.

For fifty years immediately following the settlement of Augusta and the building of a fort by English colonists, St. Paul's was the only church. The present building, the fourth church on the same site, was erected when the one preceding it was destroyed in the great fire of 1916. Bishop Leonidas Polk and his wife lie buried under the chancel of the church and in the churchyard are other graves of distinguished Churchmen once members of the congregation.

The cornerstone of the new church was laid on September 29, 1916, and the building was completed just two years later.

The Rev. G. Sherwood Whitney has been rector since 1907.

#### MONTANA

THE SIXTEENTH annual convention of the diocese of Montana met at Bozeman on April 30th and May 1st.

Owing to the fact that the Rev. G. G. Bennett, elected Suffragan Bishop last June, subsequently declined the election, the matter of another election was naturally "in the air". Bishop Faber in his opening address said that, on the question whether the diocese should again elect a Suffragan or instead take steps toward obtaining a Coadjutor, he would gladly be guided by the sense of the convention, but felt it imperative that there should be a strongly predominant conviction one way or the other—decision by a simple majority, if followed out, might work serious harm. When the resolution "that the interests of the diocese called for a Suffragan Bishop" came up for consideration, there appeared so marked a division of sentiment that the mover of the resolution moved later that it be tabled, which was done.

Provision was made for a second Archdeacon for the diocese, and the nomination of the Rev. John Philip Anshutz for the position was approved. The Rev. Mr. Anshutz is rector of St. Luke's Church, Billings, having served during the past year as chaplain with the American Expeditionary Forces in France, and being at present with the army of occupation in Germany.

Clerical Deputies to General Convention: The Rev. George Hirst, the Rev. C. F. Chapman, the Rev. C. P. Burnett, the Ven. S. D. Hooker. Alternates (in the order of election): The Rev. J. L. Craig, the Rev. C. H. Linley, the Rev. L. W. Snell, and the Rev. William Elliott.

Lay Deputies: Messrs. F. W. Haskins, Fidel Huber, C. W. Butler, John Bidlake. Alternates: Messrs. E. C. Day, J. B. Buchanan, T. E. Lindon, and Frederic M. Lipp.

The convention passed a resolution approving of the canons appended to the proposed "Concordat with Congregationalists"; and also the following:

*"Resolved:* That it is the sense of this convention that the President of the United States has in the peace negotiations at Versailles stood for Christian principles and Christian ideals; that his firmness in standing for these things has raised a new standard of hope for the peoples of Europe and for the world; that the people of these United States went into the war with def-

initely altruistic purposes and lofty idealism; and that, for carrying to a worthy summation these purposes and ideals the country must stand solidly behind its President in bringing to a successful conclusion a treaty of peace and a League of Nations based on single considerations of justice and right for all peoples."

At the missionary session, the Rev. C. C. Rollit, D.D., provincial secretary, presented the plans of the Board of Missions for the Nation-wide Campaign. The system was adopted for the diocese by unanimous vote. And a strong committee was appointed to conduct immediately a diocesan survey and arrange for an every-member canvass in Advent.

#### NEW HAMPSHIRE

THE CONVENTION was held at St. Paul's Church, Concord, on May 6th and 7th.

A pre-convention conference on the work of the Brotherhood of St. Andrew was conducted by Mr. G. Frank Shelby, General Secretary.

In the afternoon the convention heard reports and appointments and made nominations. The board of managers of diocesan missions emphasized the precarious condition of several mission stations which can scarcely maintain regular services without generous help other than the apportionment. Gifts and bequests for mission work in New Hampshire were urged as the only means of preventing a backward step in the weaker stations. A specific recommendation urged a fund of \$10,000 to supplement the amount raised by the apportionment. Another forward step was taken over the diocesan quarterly, *The Fly Leaf*, and issuing it six times a year, at an increased charge, to keep people informed of missionary work and needs in New Hampshire.

The evening was devoted to consideration of the work of the War Commission, the speakers being the Rev. Arthur W. Moulton, Red Cross Chaplain in a base hospital at Orleans and again at Boulogne, who gave an idea of the fruitful work among the wounded, and the Rev. Russell Talbot, chaplain with headquarters of the Seventh Army Corps. The work of the two was done under varying conditions and the elements of hopefulness and difficulty were clearly presented. The addresses were followed by discussion. At the corporate Communion Wednesday morning the Bishop was the celebrant.

The cause of the Nation-Wide Campaign was presented by the Rev. Louis G. Wood, a field secretary of the movement and Bishop and convention voted hearty support.

The admission of women to the diocesan convention was brought before the convention for ratification, an amendment to that effect having been passed a year ago. But feeling had changed during the year, and after long discussion the amendment was rejected by nearly unanimous vote. A commission, however, was appointed to consider a House of Women and report to the next convention.

Standing Committee: The Rev. Lucius Waterman, D.D., Hanover; the Rev. Messrs. W. Stanley Emery, Concord; Sam'l S. Drury, Concord. The Hon. Robt. J. Peaslee, Manchester; Messrs. E. K. Woodworth, Concord; Elmer W. Eaton, Nashua.

Deputies to General Convention: The Rev. Lucius Waterman D.D., Hanover; the Rev. Messrs. Wm. Porter Niles, Nashua; Charles le V. Brine, Portsmouth; Arthur M. Dunstan, Tilton. Messrs. Edward K. Woodworth, Concord; Harry H. Dudley,

Concord; George Cook, M.D., Concord; Mr. Charles S. Knox, Concord.

Alternates: The Rev. Messrs. W. Stanley Emery, Concord; George R. Hazard, Manchester; Nelson Kellogg, Portsmouth; Victor M. Haughton, Exeter. Messrs. Frank T. Arms, Portsmouth; Edward A. Himes, Sanbornton; the Hon. Robert J. Peaslee, Manchester; Mr. Crawford D. Hening, Lancaster.

At the close of the convention the members were entertained by Bishop and Mrs. Parker at the Bishop's House.

### NEW JERSEY

THE CONVENTION was held on May 6th and 7th in St. James' Church, Atlantic City (Rev. W. W. Blatchford, rector). The Church Club held its dinner on Monday evening, May 5th, at the Hotel Chalfonte. In addition to the delegates to the convention the women of the Auxiliary, then in annual convention, were also in attendance. The appointed speakers of the evening were Miss Hobart of the *Churchman*, Mr. Clinton Rogers Woodruff, Social Service editor of THE LIVING CHURCH, and Bishop Johnson of Colorado.

The convention opened with Holy Communion on Tuesday morning, the Bishop of the diocese being assisted by Bishop Johnson, Dr. Baker, president of the Standing Committee, and rector of the parish.

After morning prayer the convention organized, committees were appointed, and the Rev. Howard E. Thompson, reelected secretary, appointed the Rev. Marten S. Stockett his assistant.

The principal work of the first day was the revision of the canons and the reading of the Bishop's address. The committee on canons, among other matters, presented a new canon, "Of the Cathedral Foundation", concentrating the executive power of the boards of missions, religious education, and social service under control of the trustees of the Cathedral Foundation. It is Canon 6 of the revised canons and its substance is as follows:

Section 1. There shall be a Cathedral Foundation whose purpose shall be the development and coöordination of the work of the diocese.

Section 2. The trustees of the Foundation shall consist of the Bishop, who shall be the President, the Dean of the Cathedral, the Archdeacon, the Canon for Religious Education, the Canon for Social Service, and the Chancellor, together with fifteen other trustees.

Section 3. The trustees shall divide themselves into three boards, viz., of missions, of religious education, and of social service. Each board shall be composed of the Bishop, *ex-officio* chairman, the Archdeacon or Canon respectively, who shall be vice-chairman and executive officer, and five elected trustees; and shall add to its membership five other persons especially interested.

Section 4. There shall be a Cathedral chapter, composed of the Bishop, the Dean, chairman, Archdeacon, Canons, and five others elected by the trustees from among their number.

Section 5 deals with elections and salaries.

At 2:30 p. m. the Bishop read his address, in which he announced the gift of the La Monte property at Bound Brook to be used as a home for the aged. He urged the necessity of action toward the increase of clerical stipends.

The convention then sat in missionary session, and the report of the Board of Missions was read. The Rev. Dr. R. W. Patton addressed the convention on the Nation-wide Campaign for missionary work, urging cooperation with the every-member canvass

throughout the entire Church in the fall. Action was later taken and a committee appointed. The diocese pledged hearty co-operation.

The work of revising the canons was completed at the evening session, but revision of the constitution was deferred until next convention.

At the early celebration of the Holy Communion on the second day, and at a special service at noon, the fourth anniversary of the sinking of the *Lusitania* was commemorated.

After morning prayer the special work was elections.

Deputies to General Convention: Clerical—The Rev. R. E. Brestell, Camden; the Ven. R. Bowden Shepherd, Trenton; the Rev. C. M. Perkins, West Collingswood; the Rev. Hamilton Schuyler, Trenton. Lay—Messrs. G. A. Armour, Princeton; William D'Olier, Burlington; A. A. DeVoe, Spotswood; E. H. Levis, Mt. Holly.

Alternates: The Rev. Messrs. E. V. Stevenson, Plainfield; Robert MacKellar, Red Bank; T. A. Conover, Bernardsville; C. S. Wood, Roselle. Messrs. A. M. Crane, Roselle; J. A. Pulsford, Elizabeth; W. E. Robb, Burlington; J. Lynn Truscott, Camden.

On the Standing Committee the Rev. W. S. Baer was elected in place of the Rev. Hamilton Schuyler whose name appeared last year.

Edward J. Merriam, of Cranford, championed the cause of increased salaries for the clergy and volunteered personally to conduct a campaign in every church. He will take the question up directly with each senior warden.

The convention passed a resolution endorsing a League of Nations. Another resolution praised the success of the prohibition forces. The creation of an educational fund was authorized to assist children of the clergy.

### PENNSYLVANIA

THE CONVENTION was characterized by harmony and the quick dispatch of business. Only at one point, in connection with the report of the committee on clerical salaries, was an acrimonious debate threatened. The committee submitted a majority and a minority report, the former expressing the opinion that the "power of vestries to call rectors and fix their salaries (should) be so modified that the Bishop and the convention through some authorized agency may share in that power." The minority report dissented and declared the centralization of the power of appointment or election would run counter to the tendency of our times, which is to decentralize authority. Another statement in the majority report, to limit the tenure of office of rectors, called forth adverse comment. The committee offered two resolutions one authorizing the Bishop to raise a fund of \$24,500 to augment the salaries of clergy who received less than the equivalent of \$1,500 and a rectory, the other that a committee be appointed for further consideration of clerical salaries. Both resolutions were finally adopted.

The convention again went on record as opposed to the merger of the Christmas Fund with the Church Pension Fund, on the ground that the Christmas Fund should be retained to care for clergymen and their dependents not eligible to grants from the Church Pension Fund.

Most important constructive legislation was the passage of a canon authorizing the creation of an executive committee to act as a council of advice to the Bishop and to execute such duties as may be committed to it between annual conventions. The canon

provides for a council of thirty-two persons, of clergy and laity in equal numbers, eighteen elected by the convocations, the City Mission, the board of religious education, and the social service commission; and fourteen appointed by the Bishop, with the advice and consent of the Standing Committee.

Another important action was the passage of a resolution favoring ultimate union of the City Mission with the convention. The City Mission is an incorporated body over which the convention has no jurisdiction, and cannot have, until the necessary legal changes are made in its charter.

The opening service was held in the Church of St. Luke and the Epiphany on May 6th. Bishop Rhinelander, the celebrant, was assisted by Bishop Garland and the Rev. Drs. Perry and Richardson. Bishop Rhinelander's sermon dealt with the greatness of the present opportunity for men of vision. The first section was in the nature of a charge to the deputies to be men who have seen the multitudes as Christ saw them and make an effort to provide for their needs. Under this head the Bishop made his *apologia* for his efforts to bring about unity within the Church and among Christians of every name.

The Bishop said: "I have been called a 'Romanizer': one, that is, who has a dangerous affinity for and a leaning toward the Church of Rome. The charge at least gives me a chance to bear my witness. I am not more of a 'Romanizer', and not less, than chaplains of all names, not least our own, who have worked with Roman priests in camp and trench; in hospital and cemetery. I am not more of a 'Romanizer', and not less, than our own boys who have prayed and suffered, fought and died, shoulder to shoulder, heart to heart, with their Roman Christian brethren. I have heard these men speak. I know their mind. I know where they stand. I would stand with them as with men, real and robust men, who have seen and served, yes, and by their lives and deaths have saved the multitudes. (I wish, by the way, that part at least of our delegation to the General Convention might be drawn from their ranks.)

"Again, I am charged with the will to betray the sacred trust of the Catholic faith and order of the Church. It is quite true that I have signed my name to a proposal under the terms of which ordination to the priesthood may be given by our bishops to men who will thereafter not be bound by our canons and the rubrics of our Prayer Book. I do not think that in so doing I have betrayed my trust. Surely a trust, however sacred, is held for the benefit, not of the trustees, but of the beneficiaries. And I solemnly believe the time has come when really faithful stewards of God's mysteries will show their faithfulness not by their timidity but by their boldness: by their willingness to take some risks for the blessing and guidance of the multitudes, distressed and scattered as they are."

Next he referred to some of the multitudes in our midst who are "as sheep not having a shepherd". He began by stating that half of the population within the boundaries of the diocese has no connection with organized religion, and that there was good grounds for supposing that a very considerable proportion of the people in the streets of our cities and towns are unbaptized. He went on to speak of the neglected folk, the great student bodies, the aliens, the commercial travelers, the people living in new communities for whom no religious provision is made, and the members of the theatrical and kindred professions who to very large extent are outside the Church,

and for whom very little is done. "Our Lord," the Bishop said, "is calling upon us to stand with Him to see the multitudes and to have compassion upon them."

Calling upon the convention to proceed to its duties with this outlook, he said: "No other attitude is worthy of the crisis we are in, or indeed possible if the Church is to keep its place and play its part in the new age. There are multitudes to-day looking to the Church to lead them and to keep them close to God, so that they may accomplish the tasks to which they have been dedicated and build the new kingdom upon earth of which through pain and labor they have caught the vision. I hear them almost daily questioning and wondering: 'Is the Church awake? Does it understand and care? Will it speak to us and make a place for us and show us how to work out that which we have seen?'" He concluded by saying that we must make it clear to them that we are ready and prepared.

The second portion of the Bishop's address, which he read after the convention was organized for business, dealt entirely with matters of diocesan administration.

The address of the Suffragan Bishop dealt with the various departments under his care, and referred with warm interest to the Church Farm School for boys, which he said would soon be self-supporting. Bishop Garland spoke also of the work among Italians, Jews, and the deaf. In connection with the missionary work of the convocations, he emphasized the remarkable growth of the Chapel of the Incarnation, Drexel Hill. A parish house is needed at once to house the congregation, which has outgrown the little temporary building. Such a building, to be used for services until a church is erected, would cost \$20,000. The congregation volunteered to raise half this amount if the diocese will raise the other half. This the Bishop said he had promised for the diocese.

Soon the elections began. The Standing Committee was re-elected without change, but a number of ballots extending to the afternoon of the second day were necessary before the deputies to the General Convention were chosen.

**Secretary:** The Rev. Charles L. Fulforth.  
**Treasurer:** Mr. Ewing L. Miller.

The decrease in the number of clergy in parochial work was emphasized by the Rev. L. N. Caley in the report on the state of the Church. He said: "During the last forty years the communicants in our diocese have increased almost three times as fast as the clergy, and to-day the number of communicants averages 290 to each clergyman engaged in parochial work. When we bear in mind the many rural and suburban parishes where the number of communicants is considerably less than 200 it makes the number of communicants in many of our city parishes more than 500. As, in some of our best east side parishes, it is impossible for financial reasons to provide assistants, and as there are some large ones that greatly need clerical assistance, therefore your committee recommends the starting of an assistant clergy fund. The purpose of this shall be to raise contributions to provide assistants in the poorer parishes, where they are so greatly needed."

Bishop Rhinelander was authorized to appoint a committee to raise the assistant clergy fund.

The Rev. Dr. Bartlett, Dean of the Divinity School, spoke of the proposal of the provincial synod to create a \$100,000 fund to assist returning soldiers in studying for the ministry.

Col. J. Warner Hutchins, a delegate, made an appeal for sleeping accommodations for several thousand soldiers on the

night of May 14th, preparatory to the big parade next day. Offers of parish houses and other buildings were made from all parts of the convention and the speaker was gratified by the generous response.

Wednesday was given over largely to routine business, with two or three special orders. The first of these was the report of the diocesan board of missions, submitting a budget of \$50,000. The second was the report of the committee of laymen advocating the creation of an executive council, which was adopted.

As usual Wednesday afternoon was spent in an effort to dispose of the large accumulation of business held up by the elections. Some important matters received but scant attention or were held over.

**Deputies to General Convention:** The Rev. Drs. Floyd W. Tomkins, Geo. C. Foley, E. M. Jefferys, the Rev. L. N. Caley; Messrs. George W. Pepper, Arthur E. Newbold, Morris Earle, Franklin S. Edmonds.

**Alternates:** The Rev. Drs. George G. Bartlett and John Mockridge, Mr. R. D. Brown and Mr. A. D. Parker.

Mr. R. D. Brown was elected commissary, an office created by a canon of the last convention. The chief duty of the commissary is to preside at ecclesiastical trials.

#### WEST TEXAS

THE FEATURE of the fifteenth annual council, held at St. Mark's Church, San Antonio, on April 29th, 30th, May 1st, and 2nd, was the fitting celebration of the fifth anniversary of the consecration of Bishop Capers and of the fiftieth anniversary of the ordination of Bishop Johnston to the ministry of the Church. During the council the Bishop of the diocese instituted and organized the House of Churchwomen created by the previous council. The two most important matters, as regards the policy of the diocese, introduced into and considered by the council, were the disposition of the debt upon the West Texas Military Academy, and a definite plan of Church Extension within the diocese.

The preparation service, inspirational in character, was held in the interest of woman's work in the diocese, and the various organizations of women represented their contribution to the life of the Church through chosen speakers, Miss Harriet W. Brown, Miss Caro Franklin, Miss Hartwell, Deaconess Affleck, Mrs. W. B. Stevens, and Mrs. Joseph Muir. A feature of the programme was the presentation of a missionary play, *The Brightness of His Rising*, by St. Mark's Branch, G. F. S., Group A.

On Wednesday, the Holy Communion was celebrated at St. Mark's Church. Bishop Johnston was celebrant, the Rev. Wallace Carnahan gospeler, and the Rev. Mercer G. Johnston epistoler. Bishop Johnston preached a sermon written forty years ago, a vision of united effort on the part of all evangelical bodies to bring the world to Christ. At the close of the service, Bishop Capers called the council to order and delivered his charge.

The Bishop's address, built upon the gospel for Low Sunday, applied particularly to the practical means at command for readjustment of the Church's work to meet post-war conditions. He set forth the ideal of corporate life found in the Body of Christ, as the great and impelling need of the world; and then appealed for awakening of what he termed "diocesan consciousness". Parochialism and individualism were set forth as allies of the forces of social disintegration. The peculiar problems of the diocese were then presented, particular reference being made to the indebtedness of

the West Texas Military Academy, and the responsibility of the diocese for its own vast "mission field".

The routine of organization was then entered into. The Rev. Upton B. Bowden was elected secretary of the council, and the Rev. Frank A. Rhea was appointed to assist him.

The Archdeacon urged an annual every-member canvass in each mission receiving aid from missionary funds to the end that the mission boards might be relieved of old responsibilities and take up the development of new fields: and asked for the permanent equipment of his office with a large tent, a car, folding organ, portable altar, and Mission Hymnals, to carry the Church into communities where its services have never been held. A number of the parochial clergy volunteered to assist him.

The afternoon was given to consideration of reports from officers and committees.

The Rev. J. W. Sykes, on behalf of the Committee on Constitution and Canons, introduced an amendment which separates the offices of treasurer and mission treasurer. This amendment was adopted. The Board of Religious Education obtained diocesan recognition for a summer conference at Port Lavaca in July, where courses will be offered in Church Music, Teacher Training, and Missions. The Committee on the State of the Church asked for and obtained the appointment of Mr. Oscar J. Fox, of St. Mark's Church, San Antonio, as diocesan choir director. The League of Nations, by resolution introduced by the Hon. Roy Miller of Corpus Christi, was given the endorsement of the council.

In the evening, at an anniversary banquet at the St. Anthony Hotel in honor of Bishop Capers and Bishop Johnston, more than five hundred were served. Here the Rev. Mercer G. Johnston was awarded the distinguished service cross by Col. W. T. Johnston, Chief of Staff of the Southern Army Department. The Rev. Mr. Johnston responded to a request for recitation of the circumstances under which he earned the citation. The Rev. J. W. Sykes, on behalf of clergy and laity, paid tribute to the ministry of Bishop Johnston, and in appreciation presented him with a purse of gold. Bishop Johnston responded with a brief review of the advance of the Church, and an appeal for loyal understanding of the problems confronting Bishop Capers. The Hon. Roy Miller pledged Bishop Capers the single-hearted devotion of clergy and laity, and in their name, presented him with a complete set of episcopal vestments. The Rev. Dr. W. Bertrand Stevens, with usual grace and eloquence, presented to Bishop Capers, as a pledge and token of loyalty on the part of his flock, a beautiful crozier, suitably engraved. Bishop Capers, in appreciation of these evidences of affection and esteem, spoke of the limitless opportunities that the diocese held in sacred trust; and, with his hand upon the symbol of his office, in a dramatic manner of which he was entirely unconscious, as a general himself leading his forces on to victory, he appealed to the laymen to follow him on and into the land of promise. The high tide of enthusiasm was reached at this banquet, which unquestionably marks the opening of a new epoch.

On SS. Philip and James' Day, his fifth anniversary, Bishop Capers was celebrant at a corporate Communion of the council, the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, and the Brotherhood of St. Andrew. The Rev. U. B. Bowden was gospeler, and the Rev. W. B. Stevens, Ph.D., epistoler. The Rev. Francis S. White, domestic secretary of the

## THE LIVING CHURCH

Board of Missions, made an address. The Bishop, presenting his crozier at the altar, prayed for the blessing of God upon his labors.

The council, called to order, proceeded to the election of officers and delegates. Mr. William Kendall was reelected treasurer. The Hon. Roy Miller, of Corpus Christi, was elected diocesan mission treasurer. The Archdeacon was appointed treasurer for the general mission apportionment. Mr. Edwin Wicks was elected chancellor. The Standing Committee was reelected.

Delegates to General Convention were elected in the following order: The Rev. W. Bertrand Stevens, Ph.D., San Antonio; Archdeacon Lee W. Heaton, Kingsville; the Rev. Goodrich R. Fenner, Uvalde; the Rev. L. B. Richards, San Antonio. Alternates: The Rev. U. B. Bowden, the Rev. Charles W. Cook, the Rev. Benjamin Dennis, and the Rev. J. W. Sykes.

Laymen: The Hon. Roy Miller, Corpus Christi; Mr. George T. Allensworth, San Antonio; Mr. J. S. Lockwood, San Antonio; and Mr. J. S. Kennard, Gonzales. Alternates: J. H. Sutherland, D. P. Holland, J. A. Chase, and Herbert Spencer.

The Bishop made few changes in his appointment of committees, the chairmanship remaining the same in every instance but one. Laredo was unanimously chosen for the next meeting of the Council, on January 21, 1920.

After luncheon the greater portion of the session was spent in discussion of the report on the debt of the West Texas Military Academy. The Bishop organized the House of Churchwomen, the following officers being elected: Chairman, Mrs. J. W. Sykes, of Corpus Christi; secretary, Mrs. D. P. Holland; treasurer, Mrs. Otto Buchel, of Cuero.

Two entertainment features took place during the afternoon. At the episcopal residence, Bishop and Mrs. Capers received in honor of the anniversary, and a spectacular field-day programme was given at St. Mary's Hall. Large numbers were guests at both places.

At eight o'clock a service in the interest of Religious Education was held at St. Mark's parish house auditorium. An open conclave of the Knights of Sir Galahad was explained by the Rev. Dr. Stevens as one very important mode of religious education. The Rev. W. Postell Witsell spoke upon Religious Education Essential to True Education—a scholarly exposition of the relationship of religious education to complete training. The Rev. Francis S. White explained the plans of the General Board for a nation-wide canvass. The Bishop appointed a committee to represent the Board in the campaign in the diocese, with himself as chairman. The campaign received unanimous endorsement of the council.

At the close of this service, Bishop Capers called a special session of the council, to which was presented the revised report of the Committee on the West Texas Military Academy. Acting upon this report it was decided to float bonds, bearing six per cent. interest, in small denominations, the interest assured by an assessment of one dollar per annum upon each communicant, to care for the debt of \$58,000 which must be immediately paid.

On Friday morning, the Rev. Goodrich Fenner was celebrant at an early Communion. The council, called to order at an early hour, received reports of committees. St. John's Mission, San Antonio; and St. James' Mission, Del Rio, were admitted as parishes. A committee headed by Dean Banks was appointed to receive offerings

and purchase the equipment asked by the Archdeacon. The Rev. Dr. Charles L. Pardee spoke for the American Church Building Fund Commission.

The House of Churchwomen elected delegates to the Woman's Auxiliary meeting at the General Convention. Mrs. A. J. G. Banks of Cuero was elected delegate to the summer school at Sewanee, and plans were made to defray her expenses.

Delegates and clergy visited the West Texas Military Academy and St. Philip's Industrial School in the afternoon.

## ARIZONA

THE ANNUAL CONVOCATION of the Church in Arizona was held in Grace Church, Tucson (Rev. W. J. Dixon, rector), on April 29th and 30th and May 1st. All the clergy were present, numbering fourteen, and the lay delegates to Convocation, Woman's Auxiliary, and Girls' Friendly Society numbered forty-seven, the largest number in attendance possibly in the history of the Church in Arizona.

Convocation opened on Tuesday morning. The Holy Communion was followed by the Bishop's annual address and charge. The Bishop was celebrant, assisted by Archdeacon Jenkins and the rector of Grace Church.

In his address the Bishop said: "This nation may well rejoice that the highest motives led it into the war, and the same altruistic spirit has marked the leaders in working for a harmonious and just peace. The leader of this nation has become, perhaps, the foremost citizen of the world in helping to blaze a new pathway of civilization through the wilderness and desert of a well nigh lost and ruined world. . . . In the League of Nations, which we confidently believe must go arm in arm with the proclamation of peace, we see the realization, at last, of Tennyson's dream of the federation of the world, of the parliament of man. More than that, we see the path open for the acceptance of that mighty truth of democracy for which Christ laid down His life nineteen centuries ago, God's Universal Fatherhood and Man's universal brotherhood, on which He built His Church. Thus He sought to break down the partition walls between nation and nation, race and race, class and class. To this conception of Fatherhood and brotherhood slavery, sectarianism, social injustice, lust, and war are utterly opposed. The millennium is not going to come all at once, but we confidently trust that the kingdoms of this world are catching a glimpse of what the Kingdom of God really means."

"The Church, as well as the nation, must awaken to new leadership, must realize that it can no longer fight for dead issues, that it must drive out worldliness, selfishness, bigotry, and bitterness from its midst, or else it will see written in letters of blood upon its own walls the fatal words traced long ago on the palace walls of a faithless King, in Babylon, 'Mene, Mene, Tekel, Upharsin,' 'Thou art weighed in the balance and found wanting.'"

In the evening an illustrated lecture, on Miss Thackara's work among the Navajo Indians of Northern Arizona, delivered by Archdeacon Jenkins, was followed by a reception to the delegates and members of the parish in the rectory.

On Wednesday a service for the ordination of priests was held.

On Wednesday evening a public meeting was held in the church, at which the Rev. Alsop Leffingwell of the diocese of Connecticut, now in charge of St. Andrew's,

Nogales, spoke on The Opportunities of the Church after the War. He was followed by Dr. R. B. Von Kleinsmid, president of the University of Arizona, who spoke on The Opportunities of the Nation after the War.

On Thursday morning the Rev. E. W. Simonson conducted a devotional service. At 3:15 p.m. convocation adjourned and the delegates were driven to St. Xavier mission, nine miles distant, to the University, and to St. Luke's-in-the-Desert, the new sanatorium under the auspices of the Church.

The Woman's Auxiliary met on April 29th to elect officers, Mrs. A. B. Peach of Prescott being elected president. Dean Scarlett opened the meeting with an address on Personal Religion, and the meeting was closed by Miss Laura W. Bassett of New York, on the work of the Church among the mountaineers of Tennessee.

On Wednesday afternoon at the annual meeting of the Girls' Friendly society Miss Louise Freeland of Phoenix was reelected diocesan secretary. At 4:00 p.m. there was a joint session of convocation, the Woman's Auxiliary, and the Girls' Friendly Society.

The reports of the committees on Religious Education, Social Service, and the State of the Church aroused considerable discussion. That on the State of the Church showed that the Church in Arizona, in spite of the handicap of the influenza and the conditions arising from the great war, is in a healthful condition. The Bishop, the Archdeacon, and the clergy generally are all deeply interested in opening up new fields of missionary work throughout the diocese.

On the afternoon of the third day the following elections took place and appointments were made:

Clerical delegate to the General Convention: The Rev. W. J. Dixon, rector of Grace Church, Tucson. Alternate: The Rev. E. W. Simonson, of St. Stephen's Church, Douglas.

Lay delegate: The Hon. John J. Hawkins, Prescott. Charles F. Mater, of Morenci, alternate.

Clerical delegates to the synod of the Province of the Pacific: The Rev. J. R. Jenkins, Archdeacon, Phoenix; the Rev. Messrs. George C. Golden, Prescott, H. C. Smith, Jerome, H. S. Brewster, Winslow.

Lay delegates: Dr. H. B. Leonard, Tucson; Franklin D. Lane, Phoenix; R. P. Kyle and Robert B. Riell.

Archdeacon: The Ven. J. Rockwood Jenkins.

Chancellor: The Hon. John J. Hawkins.

Secretary: The Rev. Bertrand R. Cocks.

Treasurer: Mr. Nathan A. Morford.

Registrar: The Ven. J. Rockwood Jenkins.

The Council of Advice is unchanged.

## CHURCH MISSIONARIES IN SIBERIA

INFORMATION is received that no less than seven of our Church Mission Staff in Japan are now with the Red Cross and other relief agencies in Siberia. Dr. Teusler, as is well known, is at the head of the Red Cross in that distant land. The Rev. F. C. Meredith is attached to one of the American regiments in the Archangel district and is working under the Y. M. C. A.

The first three Red Cross trains sent to Omsk from Vladivostok were in charge of Bishop Tucker, Mr. Reifsneider, and Dr. Teusler respectively.

Dr. Teusler, as chief of the American Red Cross in Siberia, has been commissioned a colonel; Bishop Tucker is a major, and Mr. Reifsneider and Dr. McSparren, attached to the Red Cross Hospital in Tokyo, are captains.

# THE "LIFE AND LIBERTY" MOVEMENT IN ENGLAND

*For Reform in Church Government  
—Lord Phillimore to Succeed  
Viscount Halifax—Last Conference on Reunion*

The Living Church News Bureau  
London, April 25, 1919

HE "Life and Liberty" movement, which has become associated with the name of the Rev. Dr. William Temple, the former rector of St. James', Piccadilly, is coming in for the inevitable criticism which is the portion of all reform movements. A lively correspondence has developed in the columns of the *Times*, in which the Bishop of Hereford is to the fore with distinctly hostile comments on the "Life and Liberty" propaganda, while a vigorous defence is offered by Dr. Temple, Canon Lacey, and other supporters of the movement.

For many years the reform of abuses in the Church has occupied the attention of some of its most prominent leaders. The subject has been discussed at parochial and diocesan gatherings of one kind and another, and has been given a place at practically every Church Congress. There are few Churchmen of any school of thought who are satisfied with things as they stand, and it is not untrue to say that abuses in the Church have created a deep feeling of unrest amongst both clergy and laity. It is this general feeling that has at length found expression in the "Life and Liberty" movement, which aims not at remedying abuses, but at passing through Parliament an "enabling bill" which will give the Church an opportunity to reform herself. Whether the bill will pass or not it is at present impossible to conjecture. Hitherto, Parliament has put aside proposals for genuine Church reform on the ground that the pressure of other business has made it impossible to devote any time to discussing such proposals. One thing seems to be certain: if the enabling bill is passed over in the same way, there will undoubtedly follow a great campaign to secure Disestablishment. The supporters of the "Life and Liberty" movement, as things stand, are not committed to Disestablishment, and Dr. Temple himself says that he greatly values the connection of Church and State, whereby the State, as such, professes its allegiance to God, and the Church is charged with a mission to every citizen and the nation as a whole. But it is impossible for one who has attended any of the meetings organized by the Movement to come to any other conclusion than that, in the event of the enabling bill being rejected, the members of the Life and Liberty Fellowship will immediately embark on more drastic measures to secure what the great majority of Churchmen are determined to have. The time has gone by when the subject of Church Reform can merely be discussed—those who have at heart the best interests of the Church are united in their resolve to do something towards attainment of their desires.

#### TO SUCCEED LORD HALIFAX

Lord Phillimore has been nominated to succeed Viscount Halifax as President of the English Church Union, and being the only nominee will be declared elected at the annual meeting in June.

Lord Phillimore (better known, perhaps,

as Sir Walter Phillimore) was raised to the peerage in 1918, and has been a vice-president of the E. C. U. for a number of years. Always a consistent supporter of the objects of the Union, he may be relied on to maintain the high standard set by his predecessor. His profound learning in ecclesiastical law, and his knowledge of the affairs of the E. C. U. and of the Church, fit him in a remarkable degree for the post. The office is an exacting one, and Lord Phillimore has generously consented to add this to his other work.

#### IN MEMORY OF HORNE TOOKE

It has been decided to place a bronze tablet in the parish church of Ealing, a western suburb of London, to the Rev. John Horne Tooke, who was buried in the adjacent churchyard. The memorial is to be erected by the New England Society, of Brooklyn, New York, and is intended "as a recognition of his action in raising a fund for widows and orphans of American soldiers killed on April 19, 1775, at Lexington and Concord, Massachusetts, at the outbreak of the struggle for American independence, and further to commemorate the alliance of 1917 of American and British arms, in a war for freedom and the right of all nations to self-government."

John Horne Tooke's name will be recalled in connection with the recent agitation to remove the disabilities of the English clergy in politics, for the Disabling Act of 1801 has become identified with his name. Horne Tooke was the organizer of a society for supporting the Bill of Rights, and was an active politician in his time, being returned as M. P. for Old Sarum (or Salisbury) in 1801, after unsuccessfully contesting Westminster (against Fox).

As a result of his return, the Act was passed declaring clergymen ineligible for seats in the House of Commons, and has ever since been referred to as the "Horne Tooke Act".

LONDON, April 17, 1919.

#### FINAL CONFERENCE ON REUNION

The series of conferences on Christian Reunion, held at Kingsway Hall, was brought to a close on Palm Sunday, when the Rev. J. H. Shakespeare, secretary of the Baptist Union, and author of *The Churches at the Cross Roads*, gave an address. Mr. Shakespeare, while hopeful of good results, deplored the slow rate of progress, and said that only by an abuse of terms could these conferences be called a "movement". He suggested that the bishops of the Church of England should issue a declaration that the first three conditions of union of the Lambeth Quadrilateral—namely, the authority of the Scriptures, the acceptance of the Apostles' and Nicene Creeds, and the Sacraments of Baptism and the Lord's Supper—are all that is necessary to true Churchmanship. At the same time, he agreed with the Bishop of London that there could be no reunion of Churches except upon the basis of episcopacy.

Episcopacy as a necessary basis of reunion with the ancient Church of this country is recognized by most Nonconformist ministers, but it is true to say that at present the great majority would not favorably consider reordination. Not that Protestant ministers claim to be priests, in the Catholic sense of the term, but they consider that their ministry is not wanting in anything to make it complete in the New Testament meaning of the word "minister".

These conferences may or may not bring us nearer to a removal of the hindrances to reunion, but it will not be gainsaid that a clearer understanding must result from so friendly an interchange of ideas, and the practical suggestions offered by such earnest leaders as the Bishop of London, Dr. Selbie, Dr. Percy Dearmer; and Mr. Shakespeare should go far towards removing the existing barriers between the Churches. There was a great need of educating the public mind on this subject and it has undoubtedly been brought home to Christians that unity is "the one thing that matters".

#### AMERICAN SOLDIER STUDENTS

The two hundred American soldier-students who began their studies at Cambridge University last month have left for a brief recess at Easter, but will return next week with the rest of the students for the commencement of the new term. They will continue in residence until June 24th, on which date the second term of the year will come to an end. The students are scattered through the several colleges as follows: Christ's, 15; Clare, 10; Downing, 6; Emmanuel, 15; Fitzwilliam Hall, 15; Gonville and Caius, 23; Jesus, 10; King's, 10; Queen's, 10; Magdalene, 6; St. John's, 25; Sidney, 6; Trinity, 20; Chestnut, 9; Ridley Hall, 16. More than half of their number are following courses in Arts, while 30 are taking law, 30 science, 23 are theologians, and 10 are studying either agriculture or professional classes. Some fifty short courses have been arranged, perhaps the most complete being those in divinity.

The students come from practically all the States of the Union, New York leading with 20, while California provides 13, and Illinois, Massachusetts, and Iowa 10 each. Of the universities Harvard and Yale lead with 15 graduates, Cornell sends 9, Wisconsin 8, Minnesota and Illinois each send 7, and Michigan 6. Fifty per cent. have been graduated, and 17 per cent. have post-graduate degrees.

Our American "cousins" are made very welcome, and great care is being taken to show them all the attractions of Cambridge, personally-conducted parties doing a daily round of colleges, museums, and churches. They have visited, too, the neighboring cathedral city of Ely, where they were entertained by the Bishop and canons.

#### DEATH OF REV. J. N. FIGGIS

Death has removed a notable figure in the person of Father Figgis, of the Community of the Resurrection, Mirfield, who passed to his eternal rest on Palm Sunday, in his 53rd year. He had been in poor health for some time past, and had never really recovered from the shock he experienced last year, when the liner in which he was crossing to America was torpedoed by a German submarine off the coast of Ireland. He was rescued, but suffered for many months. His friends, however, were quite unprepared for a fatal termination to his illness.

The Rev. John Neville Figgis was born in 1866 at Brighton, where his father was a minister in the Countess of Huntingdon's Connection. Educated at Brighton College, he proceeded to St. Catherine's College, Cambridge, where he had a most successful career, being Senior Optime in 1888 and taking a first-class in the Historical Tripos in 1889, in addition to several scholarships. He was lecturer at his college from 1895 to 1901. He retired to the College of the Resurrection, Mirfield, in 1909, after filling the benefice of Marnhull, in Dorset, from 1902 to 1907; and it was at Mirfield that he produced his later books. His main contributions to history are to be found in two extraordinarily suggestive books, *The Di-*

*vine Right of Kings, and From Gerson to Grotius.* In these he broke much new ground, and dealt with most difficult subjects in a graceful, easy, and masterful style.

He visited America on three occasions: in 1911, as Noble lecturer at Harvard; in 1913, as Paddock lecturer in New York; and in 1915, as Gross lecturer in Illinois. All the lectures thus delivered have been published in book form. In 1918 he was again on his way to America, when the disaster already referred to overtook him, and all the notes prepared for his lectures were lost.

Dr. Figgis was a fluent speaker and a

master of epigram, his wide acquaintance with modern literature enabling him to drive home his arguments, which were frequently paradoxical, with telling quotations from contemporary writers. He was a frequent preacher in London churches, always attracting large congregations, who listened with eagerness to his interpretation of the ancient truths of Christianity in modern form. His books, too, were much sought after, and treasured for their choice diction, breadth of view, and wealth of irresistible paradox. His place among present-day writers of history and theology will indeed be difficult to fill.

GEORGE PARSONS.

461.22, and that the total received for the Cathedral, including grounds, buildings, and endowment, was \$7,023,235.62. This was divided as follows: Building funds, \$5,490,173.82; endowment funds, \$1,323,179.04; window and special funds, \$209,882.76. The total amount paid out so far for building purposes is \$5,464,506.19.

Dean Robbins said it was necessary to build the nave for space.

"The congregations have been increasing and the offerings have almost doubled in the last two years," he said. "The audiences are made up largely of strangers. It is indeed a 'people's church'. We need the space when we have great civic services. Now is the time to build the nave, because people are seeking some place to deposit war memorials. Victory arches are not specifically Christian, but a cathedral is, and it is a permanent abode. A thousand years from now the Cathedral of St. John the Divine will in all likelihood be standing."

#### FREE SEATS IN TRINITY CHURCH

The plan of free seats at all services in Old Trinity, advocated for some time by the rector, went into effect on Sunday, May 3rd.

It was announced that every pew in the church was now free and that any one who came into the church was entitled to any seat which was vacant. This announcement was a surprise to some, because, although it was understood that pew rent was abolished from May 1st, it was not known that all who owned pews in fee simple had given them up.

Dr. Manning suggested the abolition of pew rent, as a kind of thanksgiving, shortly after the signing of the armistice, and a few days later the vestry took favorable action. The pew rent system had resulted in giving the most desirable seats to those who could pay for them, and Dr. Manning urged that it would be more democratic to give every one who entered the church a right to sit where he pleased in any vacant pew, and the congregation supported him almost unanimously.

So Trinity has a place on the large and rapidly increasing roll of "free and open churches".

#### BISHOP GREER SUBMITS TO OPERATION

Bishop Greer underwent a minor operation in St. Luke's Hospital, New York, on Monday, May 12th. He is reported to be in favorable condition on Tuesday morning.

Bishop Burch therefore officiated in the Cathedral and will also preside at the diocesan convention this week in session.

#### ANNUAL SERVICE OF G. F. S.

Fifteen hundred members of the Girls' Friendly Society in the diocese, representing parishes extending from Staten Island to Kingston and Tivoli on the Hudson River, assembled on Sunday afternoon, May 4th, in the parish house of St. Paul's Chapel. A procession was formed, led by Mr. John F. Watson, verger of St. Paul's Chapel, to Trinity Church. Here, at the entrance, the head of the procession was met by the clergy and choristers who became the escort. The occasion was the annual service of the society in this diocese.

The sermon was preached by the rector, the Rev. Dr. William T. Manning. A programme of special music was provided. The offerings were for the Girls' Friendly Vacation House.

#### FOR BISHOP BRENT

The Church Club has arranged for a dinner and reception for Bishop Brent on Tuesday evening, May 20th, at the Waldorf-Astoria. Bishop Greer may make the

## "LUSITANIA" MEMORIAL SERVICES IN NEW YORK

### On Day Terms Are Presented to Germany—Cathedral League—Free Seats in Trinity Church

New York Office of The Living Church  
11 West 45th Street  
New York, May 12, 1919

  
N the very day there was news of the formal presentation of the peace terms to Germany, an impressive service was held in the Cathedral of St. John the Divine in commemoration of the men, women, and children who lost their lives when the *Lusitania* was sunk by a German torpedo. A great and sympathetic congregation was present.

The ceremonial opened with the singing of "Onward, Christian Soldiers", while the flags of the Allies were carried through the nave and into the chancel by a detail of six soldiers from Governor's Island.

The opening prayer was read by Dean Robbins of the Cathedral; the first lesson was read by the Rev. Anson P. Atterbury, of the West-Park Presbyterian Church; the second lesson by Canon George F. Nelson, of the Cathedral, and the closing prayers were delivered by Bishop Burch.

Welcoming the patriotic societies to the Cathedral Dean Robbins said:

"If rightly understood the words 'Lest We Forget' express the spirit of this service. They are not words of vengeance, vindication, or hatred. They are words of solemn remembrance. They bring to mind the two things for which the *Lusitania* stands as an everlasting symbol.

"First, the moral entry of this country into the war. Secondly, the *Lusitania* has become a real symbol of the great weight of suffering endured by innocent women and children in Europe, through which our redemption was finally purchased."

Dr. Charles Lewis Slattery said:

"Four years to-day the world was stirred to its depths by the deliberate sinking of a passenger ship on the high seas. On that day it became clear that if the war did not soon end this nation must inevitably enter the strife. I shall never forget the quivering shudder that passed through us when we heard of this deed. I cannot recall words of hatred, but of loathing. Feeling was too deep for vindictive words. And to-day, without bitterness, we must ask the nation which sank the *Lusitania* to repudiate the deed with the same abhorrence as we felt on the day we mourned."

"We meet to-day to give thanks to the heroes who yielded up their lives on the last voyage of the *Lusitania*. It is right that

they should be ranked among the army of martyrs who brought victory to our cause. We honor them in that in sailing when they did they trusted to international virtue in face of warnings and imminent danger. The world is growing better because of such valiant souls who refuse to think evil of their fellow-men.

"We honor them, too, because they linked us with the suffering millions of Europe. It was then, for the first time, that we suffered through our own flesh and blood. When we consider what our national affiliations would have been to-day had this war been fought to a finish without us we must remember with sturdy pride those whose sacrifices showed us where our duty lay. Had we allowed freedom to be swept off the face of the earth, to-day we would be degraded to the level of abject slaves."

"On the other hand, if the three great nations had won the war without us we would have had the consciousness of undeserved bounty at the hands of the brave for whom we had jeopardized nothing. Let us praise God to-day for the heroes of the *Lusitania*, through whose death we saw the first sharp light of national life and national honor.

"We did not enter the war for prudence sake or for commercial gain. Our humane sympathies were aroused. The Germans made a stupendous mistake when they concluded that we were too busy spending money and enjoying ourselves to care to enter the war."

#### CATHEDRAL LEAGUE

The annual meeting of the Cathedral League was held in the Synod House, Cathedral Close, on Saturday afternoon, May 3rd. Bishop Greer presided and announced that when the members came to the annual meeting of 1920 he expected a substantial portion of the nave would be erected. In the fall a city-wide campaign would be waged for \$5,000,000 with which to build and endow the nave. The building of the nave would be "an outlet for the spiritual feeling engendered by the war."

Dr. Ralph Adams Cram of Boston, architect of the nave, gave a stereopticon lecture on the cathedrals of France and England, and the Cathedral of St. John the Divine. Many views of the architect's drawings for the proposed exterior and interior were shown.

Dean Robbins made a short address. Elections were made and declared; President, Mr. John S. Rogers; vice-president, Mr. Charles F. Hoffman; secretary, Mr. Henry L. Hobart; treasurer, Mr. Beverly Chew.

Mr. Hoffman reported that there had been received so far for the nave \$319,-

address of welcome and Bishop Brént will be the speaker of the evening. Additional information may be obtained at the rooms of the Church Club, No. 53 East 56th street.

## NOTES

Announcement was made in to-day's papers that the Rev. Dr. Cyrus Townsend Brady would give a course of four lectures in the West Side Y. M. C. A., and have for

his subject War on Theology "Made in Germany".

The New York *Evening Post* is authority for the following good news:

"The English Bible has been added to the list of entrance subjects at Columbia College. The requirements are based on the recommendation of the Committee of Fifteen, composed of Biblical instructors in American colleges and secondary schools."

sects, that we do care for religion as well as hygiene; for the things of Mary as well as the things of Martha; and that we recognize the historic Church in France as one vast source of her national courage and patience, and one of the permanent foundations of her future life and growth."

R. Clipston Sturgis, the treasurer, is at 120 Boylston street, Boston.

## EDUCATIONAL

The educational work of the diocese is divided into eight or nine branches, so that each part may hold at least three meetings each year. The best planned meeting I have seen this year is that of the southern branch, whose spring meeting will be held in St. Luke's parish rooms, Fall River, on May 17th.

## "HOW I EARNED MY LENTEN MONEY"

A member of All Saints' Church school, Attleboro, has written a readable letter for her rector, telling how she earned money for her Lenten missionary mite box:

"Our teachers told us when the mite boxes were given out, the best way was to earn our money. There were not many ways for me to do it, but every penny in my box was earned.

"Every morning I help feed the hens, and though the old biddies didn't know it they helped me earn pennies for missions. I wonder if any girls like to do dishes? I don't, but mama paid me for helping, so more pennies came to my mite box. Sometimes mama forgets to order something from the grocery man, then going to the store means another cent or two. My sister and I helped clean the pantry; it was some work, but we were paid, and after all it was fun. Every penny helps and I wish I had more to give."

## PARISH ANNIVERSARY

St. Chrysostom's Church, Wollaston, will observe its twenty-fifth anniversary with a special service, on May 21st. The first rector, the Rev. Carlton P. Mills, now diocesan educational secretary, will preach an historical sermon. A reception will be held afterwards in the parish house.

RALPH M. HARPER.

## DR. DROWN ON LAWRENCE'S LAWLESS LAW ENFORCEMENT

Through "Vigilance" Committees  
—Trinity's War Record—Educational

The Living Church News Bureau }  
Boston, May 12, 1919 }

**D**R. DROWN, professor of theology in the Episcopal Theological School, Cambridge, is a most benignant man. It's written all over his face—a gracious consideration of the feelings and rights of others and a genuine appreciation of every honest point of view. His spoken or written words, therefore, carry great weight with Boston people whenever Dr. Drown points to concrete instances of injustice. The following letter which Dr. Drown wrote on the editorial page of the Boston *Herald*, is most timely to many Massachusetts communities—perhaps to some outside of Massachusetts!—and may serve as a suggestion for other leaders in the Church to use the power and influence of the Church in combatting lawlessness in high as well as in low places.

"The following paragraph appears in to-day's *Herald* in the letter of your correspondent from Lawrence:

"The appearance of the 'vigilante committee' and the consequent fleeing from the city of outside agitators is also looked for to aid materially in bringing the strike to a close. Once these men are driven away, it is believed that the situation will clear."

"This paragraph is followed by the action of a dozen 'vigilantes', who early on Tuesday morning, May 6th, disguised with masks and carrying revolvers and blackjack, invaded a Lawrence hotel, captured two 'agitators', and carried them off in automobiles into the woods, where after some maltreatment, the 'agitators' were set free and warned not to come back to Lawrence.

"Is this the method by which the supporters of law and order in Lawrence expected their cause to be justified? The citizens of Lawrence are fighting against lawlessness. Are they seeking to win that fight by defying law? Is not this to cast out devils by Beelzebub, chief of the devils?

"My excuse for writing, aside from the fact that I am a citizen interested in law and order, is that since the outbreak of the war I have as a clergyman been connected with a church in Lawrence in the absence of the clergy, who were engaged as chaplains abroad. I sincerely hope that the citizens of Lawrence will in the name of law and order protest against such methods of trying to maintain their cause."

## TRINITY'S WAR RECORD

At the annual meeting of Trinity Club the following officers were elected:

President, David E. Sprague; first vice-president, Dr. Harvey P. Towle; second vice-president, Henry C. Everett, Jr.; secretary,

Harry N. Haven; treasurer, Charles O. Lawton.

Here are some figures concerning the 160 Trinity men in the war:

The largest number, 31, went into the navy, with 1 in the marines; 24 joined the hospital and ambulance branches; the artillery came third, with 18 in the field, coast, and ordnance branches, with 5 in the machine gun or "Suicide Club" detachments; 15 served in the infantry; aviation attracted 13; and others served in the engineers (5), the train (2), the intelligence department (1), with 3 in radio work and 1 each in chemical warfare and in the tanks; while 9 joined the British and Canadian forces. Two were chaplains and one was in the Red Cross. Of about two dozen there are no detailed records.

In the army Trinity had 3 lieutenants-colonels, 6 majors, 13 captains, and 28 first and 5 second lieutenants, besides sergeants (4) and corporals (2). In the navy one was a lieutenant commander, 2 were lieutenants, and 6 were ensigns, a total of 64 officers.

## TO RESTORE FRENCH VILLAGE CHURCHES

A Boston committee appeals for assistance in restoring several partly ruined village churches in France. The committee say: "It is not the purpose of this committee to erect any lasting monument of American generosity in France, but it is, we believe, an opportunity to show by this gift of money gathered from Americans of many

## THE CHICAGO LETTER

The Living Church News Bureau }  
Chicago, May 12, 1919 }

## DEATH OF PROMINENT CHURCH WORKER

**O**N Thursday, May 1st, one of the most faithful and devoted Church-women of St. Peter's parish, Chicago, Mrs. Margaret Wade, died of pneumonia, following an operation. She was buried at Batavia, the home of one of her sons, on the following Saturday.

Margaret Wade was born in London, England, in 1853, the daughter of George Lee Patteson, and one of eight girls, three of whom are still living. The family moved to Canada about 1872. Miss Patteson was married to Edward Ellis Wade in Toronto, in 1876. Eight children were born to them, of whom five survive. The family moved to Chicago in 1892, and became identified with St. Peter's Church in 1895.

Mrs. Wade has been actively engaged in the parish work at St. Peter's during this time, having served first as secretary, then directress of work, and then as president of the woman's guild. At the time of her death, Mrs. Wade was diocesan president of the Daughters of the King.

## EPISCOPAL ATHLETIC LEAGUE

The Episcopal Athletic League of Cook county held a mass meeting in Sumner Hall at the Cathedral on the evening of May 6th, to give out trophies and discuss plans for the summer. Bishop Griswold awarded to the Church of Our Saviour a cup for winning the North Side Basketball Championship two successive years, and a shield to the Cathedral team for winning the League Basketball Championship last year. Plans were made for a track meet and baseball series and for increasing membership in the League before the basketball series next winter. The following parishes were represented: The Church of the Ascension, St. Ansgarius, St. Barnabas, the Cathedral, St. James', St. Luke's, Evanston, St. Simon's, Trinity, St. Peter's, and the Church of Our Saviour.

## MEMORIALS AT CHRIST CHURCH

On Palm Sunday the Rev. Charles Herbert Young blessed some memorials recently placed in Christ Church, Chicago.

In memory of the Rev. Joseph Rushton, L.H.D., founder of the parish and its first rector, a marble footpace and steps for the

high altar were given by his children, Mr. Joseph A. Rushton of Chicago, Mr. Wm. C. Rushton, of Birmingham, Ala., and Miss Muriel Rushton of New York City.

The members of the congregation gave a mosaic pavement for the sanctuary in memory of the Rev. John McClurkin, M.D., who served as assistant in the parish for eighteen years until his death last November.

A floor of Brossley tile was laid through the choir and nave in memory of Mr. and Mrs. A. S. Delaware and their daughter Mrs. Jessie C. Farwell, by their children Mr. and Mrs. George E. Harrison, Mr. and Mrs. R. S. Delaware, and Mr. J. C. Farwell and his children. Mr. and Mrs. Delaware were among the first people to assist Dr. Rushton in the parish, and their children have been faithful members ever since.

#### WESTERN THEOLOGICAL SEMINARY

The Rev. Bernard Iddings Bell, under appointment by the Western Theological Seminary, delivered the annual Hale Memorial Sermon at St. Andrew's Church, Chicago, on the evening of the Second Sunday after Easter. The subject was The Work of the Church Among Men at War. This sermon will be printed by the Morehouse Publishing Co., and, under the terms of the Hale Foundation, will be widely distributed.

Commencement exercises at the Seminary will be held on May 22nd. The alumni association will meet at 11 A. M. in Wheeler Hall. Diplomas, degrees, and prizes will be delivered after evening prayer, at 3 P. M. An informal reception will be held in Wheeler Hall after this service.

H. B. GWYN.

#### WITH THE WAR COMMISSION

THE FOLLOWING chaplains have recently returned from overseas: Charles H. Brent, Duncan H. Browne, Alleyne C. Howell, Norman B. Nash, Henry F. Kloman.

These chaplains have recently been honorably discharged: R. B. Owens from Camp Greene, N. C.; G. I. Hiller from Camp Gordon, Ga.; W. W. Gillis from Camp Humphreys, Va.; Samuel F. Dorrane from Jefferson Barracks, Mo.; Edward C. McAllister from Base Hospital, Louisville, Ky.

#### LAYMEN IN CHURCH ATTENDANCE CAMPAIGN

WHAT LAYMEN can do when organized for Church work has been strikingly demonstrated during the past Lent in the diocese of Central New York. A layman proposed a plan of campaign for Church attendance during a period of six weeks. Two laymen, Mr. F. H. Pyke, originator of the plan, and Mr. G. F. Shelby, Brotherhood of St. Andrew secretary, assisted by the Bishops, outlined the proposed plan in various centers before groups of men from neighboring parishes. Laymen organized their home parishes and interviewed the people, asking them to pledge regular Sunday evening attendance, in most cases for the six weeks of Lent. The results, carefully collated, exceed all expectation. This campaign was for attendance upon regular services, which were not altered to attract the indifferent, and the results seem remarkable. Enthusiasm arose in almost every case where the outlined plan was carefully and earnestly followed. The reports speak for themselves, and some are here quoted.

A city parish: "Our evening congregations trebled; we had wonderful week-day services, and at Easter a hundred more people received than last year."

From one of the towns: "Morning congregations averaging 85 grew to 234, with an average (including two of the worst days ever seen) of 137. Early communions averaged 39. We had as high as 300 out Wednesdays—drawing then on outsiders."

Already some parishes are planning similar methods for another year. It is believed in Central New York that the problem of how to get men to church can be solved whenever laymen will organize for work.

#### TWO NEW DEANS

THE REV. ALBERT C. LARNED, elected dean of All Saints' Cathedral, Albany, last winter, has just returned from chaplain's duty abroad to enter upon his service at the Cathedral. And the Rev. Alfred B. Baker, D.D., has accepted election as Dean of Christ Pro-Cathedral, Trenton, N. J., a position made of greater weight through the new canon centralizing control of diocesan missions, religious education, and social service in the trustees of the Cathedral Foundation.



REV. ALFRED B. BAKER, D.D.

The Very Rev. Albert Cecil Larned was born in Providence, R. I., about thirty-six years ago, but received his higher academic and theological education in England. He was made deacon in 1907 and priest in 1908 by Bishop Ryle, and married Gladys Lilian Lee at Guernsey in the year of his diaconate. Since 1909 he has served with the American Church, first in Vermont, later in Rhode Island and Maine. In 1917 he became a chaplain in the Maine Naval Militia, and was soon made chaplain at the Boston Navy Yard. For the last two years he has seen service with the navy in Europe.

The Very Rev. Alfred B. Baker, D.D., rector emeritus of Trinity Church, Princeton, N. J., and now chosen Dean of the Pro-Cathedral at Trenton, received holy orders in 1864 and 1865 at the hands of Bishop Odeneheimer. His early work was as assistant at Christ Church, New Brunswick. In 1888 he became Dean of the convocation of New Brunswick, and was chosen President of the Standing Committee in 1890.

#### BISHOP WOODCOCK IN BALTIMORE HOSPITAL

COMPLETING his spring visitations with a confirmation on May 4th, Bishop Woodcock left Louisville, Ky., that evening for Baltimore, where he entered Johns Hopkins Hospital and underwent an operation the following Wednesday. Reports state that he is progressing favorably. The Bishop has not been in good health for months.

After leaving the hospital Bishop Woodcock plans to go to his summer home in Leland, Mich., for rest, and hopes to be entirely restored to health and strength before the General Convention meets.

#### FUNERAL OF REV. J. E. H. SIMPSON

THE LAST RITES for the Rev. J. E. H. Simpson, beloved priest of the Church in Oregon and rector emeritus of St. Mark's, Portland, were held at St. Mark's Church on April 29th. Preceeded by requiem eucharists, the final service was held by Bishop Sumner, assisted by several of the clergy. A brief eulogy by the Bishop, attested to Mr. Simpson's service to parish, city, and diocese. No presbyter of Oregon was ever more generally beloved and none has been so largely honored. He was a delegate to several meetings of the General Convention, was president of the Standing Committee, and served on various diocesan boards. He was rector of St. Mark's for twenty-two years, not only building up a strong parish, but strengthening standards of Churchmanship in the whole diocese. The public press and leading citizens joined with members of the Church in loving tribute to him.

His death, the culmination of an illness extending over several years, came suddenly on April 26th, shortly after he had returned to his home in Estacada from the Good Samaritan Hospital at Portland.

#### INCREASING ENTHUSIASM FOR THE NATION-WIDE MISSIONARY CAMPAIGN

THE NATION-WIDE CAMPAIGN projected by the Board of Missions is making satisfactory progress. May is the popular month for diocesan conventions; and, though prompt action was necessary, it has been possible to have a personal representative at each convention.

Dr. Patton visited the conventions of Pittsburgh, Massachusetts, New Jersey, and Pennsylvania. Massachusetts referred the matter to the Bishop and the Standing Committee. New Jersey, Pittsburgh, and Pennsylvania appointed campaign committees. Southern Ohio appointed a committee of which the chairman, Mr. Mortimer Mathews of Cincinnati, is a member of the diocesan missionary committee, and also of the General Board of Missions and of the advisory committee of the national campaign.

In Montana, the Hon. Edward C. Day of Helena, chancellor of the diocese, was made chairman of the diocesan committee. Special representatives were present at the conventions of New Hampshire, Pennsylvania, Oklahoma, Eastern Oklahoma, Georgia, Texas, and West Texas. All of these pledged support and appointed committees on organization and survey.

Blanks have been prepared outlining a careful survey of the Church's work in the dioceses and in the domestic mission field. This survey will be of supreme value in enabling the Church to visualize its task. With every diocese coöperating it will be the first time the Church has ever had placed before it the need of the whole Church, not only in its diocesan activities, which have been none too well supported, but also in its work of extension, both at home and abroad. The chief hindrance heretofore to aggressive enterprise has been insufficient knowledge of what the Church is doing, and of the splendid opportunities for service.

This is the time above all others when the Church needs fully to realize its opportunity and mobilize all its power to build on earth the Kingdom of Peace. If the Nation-Wide Campaign brings this issue squarely before the Church, it will not have been in vain.

## CHURCH MUSIC AT WELLESLEY SUMMER SCHOOL

THE SUMMER SCHOOL OF CHURCH MUSIC, which has been held for the past four years at Cambridge, will meet this year at Wellesley College, Wellesley, Mass., on June 19th and 20th. The school is associated with the Conference for Church Work and is open to members of all religious faiths.

Prof. H. C. Macdougall of Wellesley College will give instruction on selected topics in musical history and appreciation. The music library of Wellesley College will be available for reading and study. In a second course Dr. Macdougall will analyze standard anthems and services.

The New Hymnal will be used at all meetings and members will receive instruction on its contents from the Rev. Dr. Charles Winfred Douglas. He will give authoritative ideas as to the rendition of new material, particularly on the new system of chanting, and will lecture on the history and interpretation of Church music to the Reformation. A chorus will be organized as a practical working laboratory in choral training and conducting. Existing needs in the music of the Church will be discussed by Herbert C. Peabody, Fitchburg, and George C. Phelps, Boston, at a general conference. Other conferences on vital subjects will be arranged. A feature of the school will be a concert of music of the Russian Church conducted by George S. Dunham, Brockton. Accommodations are available for those coming from a distance as well as for commuters from Boston. Recreational advantages give opportunity to combine pleasure with profitable study. The registration fee is \$5. Richard G. Appel is the director, and may be addressed for further information at 15 Hilliard street, Cambridge.

## HELP NEEDED FOR ST. ALBAN'S, KNOXVILLE

AN APPEAL is made for financial assistance to St. Alban's School, Knoxville, Ill., which is to open next fall in the buildings formerly used for Waterman Hall, at Sycamore, Ill. The immediate needs are \$2,000 to cover the increased cost of living and also to aid in the education of a number of worthy boys who are unable to pay the full rates. On this list the school has eight boys whose fathers are, or have been, in the service. The second pressing need is the taking up of a note of \$1,100 with the Knox County State Bank endorsed by Bishop Fawcett and the rector during the first year of the school. The loan at the time was necessary to keep the school open. The income of the school for the past two years has been equal to the expenses.

St. Alban's is trying to do for the Middle West what Kent School is doing for New England, and is having a large measure of success. Some seventy of the boys and five of the masters enlisted in the army. A friend has now promised to give \$100 if ten other people will do the same.

## IN MEMORY OF JANE DELANO

CONSPICUOUS among Churchwomen who have died during the present year is Miss Jane A. Delano, director of the Department of Nursing in the American Red Cross, who passed to her rest at Base Hospital 69, Savaney, France, on April 15th, after several months' work in France, where she had gone to make a personal survey of the nursing situation. On the evening of May 7th a series of services and public meetings in her memory and honor was held in a chain of

cities throughout the country by arrangement of the American Red Cross. Chief among these memorials was that held in Continental Memorial Hall, Washington, where Secretary of War Baker conferred upon Miss Delano, posthumously, the distinguished service cross. At this service the invocation was given by the Bishop of Washington, and addresses were made by the Hon. Franklin K. Lane, Secretary of the Interior; Surgeon General W. C. Braisted, U. S. Navy; and Surgeon General Rupert Blue. Miss Delano's work in the Red Cross was described by Miss Clara D. Noyes, president of the American Nurses' Association, and by Miss Mabel T. Boardman.

Reports from all parts of the country indicate the great interest taken in these memorial meetings, especially by the nurses who had been recruited by Miss Delano for Red Cross service, many of whom had recently returned from service in France. During the war more than 30,000 nurses had been recruited under her direction.

Miss Delano was born in Watkins, N. Y.,



JANE A. DELANO

in 1862. Her father was killed in the Civil War. She was graduated from Bellevue Hospital, New York, in 1886, and two years later did great service in checking the yellow fever epidemic in Jacksonville, Fla. In 1905 Miss Delano was appointed superintendent of the Army Nurse Corps by the Surgeon General, and in this capacity visited the Philippines, China, Japan, and Hawaii. She has served the Red Cross since 1912 without compensation.

## RED CROSS AID TO BALKAN STATES

THROUGH ITS commission the American Red Cross is distributing 25,000,000 pounds of food, clothing, soap, and medical supplies among the destitute inhabitants of the Balkan countries.

To Roumania, where the need is greatest, the society has sent 1,000,000 yards of cloth, 1,000 sewing machines, and hundreds of tons of foodstuffs and hospital supplies. In Greece, 4,000,000 pounds of relief supplies have already been distributed. Northern and Southern Serbia, which suffered heavily in the war, have received 3,500,000 pounds of supplies. To Montenegro, smallest and poorest of the Balkan states, 1,000,000 pounds of food and general relief supplies have been sent. Albania has received 600,000 pounds and Bosnia 50,000 pounds.

In all these countries the American Red Cross is carrying on its relief work with

American doctors, nurses, and field workers, numbering nearly 1,000. The destitute are being fed and clothed, the sick cared for, and American methods of sanitation introduced. Special attention is being given to the welfare of children.

Epidemics are being vigorously combated. Workers have reestablished thousands of refugees in their homes, have opened schools for the reeducation of mutes, and have established plants for manufacturing artificial limbs.

Lieut. Colonel Henry W. Anderson, in charge Red Cross activities in the Balkans, reports: "The American Red Cross is doing more than merely distributing supplies. By their presence and example, Red Cross workers are inculcating in the peoples of the Balkan countries new ideas of thrift, self-help, and cleanliness, which must have a lasting influence. Through its activities the Red Cross is helping to improve the spirit and morale of the Balkan peoples, who have suffered severely from poverty, sickness, and misery arising from the war."

## ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. William Mercer Green, Bishop Coadjutor-elect of the diocese of Mississippi, as follows:

Time: Thursday, May 29, 1919, Ascension Day.

Place: St. Andrew's Church, Jackson, Miss.

Consecrators: The Presiding Bishop, the Bishop of Louisiana, the Bishop of Mississippi.

Presenters: The Bishop of South Carolina, the Bishop of Arkansas.

Preacher: The Bishop of Tennessee.

Attending Presbyters: The Rev. S. H. Green, the Rev. DeB. Waddell.

Master of Ceremonies: The Rev. J. Lundy Sykes.

## CHURCH PAGEANTY AND DRAMA

THE REV. CARROLL LUND BATES was lately appointed by the parochial department of the General Board of Religious Education to form a new Commission on Pageantry. This commission held its first meeting at the rooms of the Board in New York City upon April 30th.

The members of the Commission are: The Rev. Carroll Lund Bates, chairman; the Rt. Rev. James Wise, D.D., honorary chairman; the Rev. George Long; the Rev. Phillips E. Osgood; the Rev. Arthur R. Gray, D.D.; the Rev. Wm. Sheafe Chase, D.D.; the Rev. Morton C. Stone; Mrs. Henry F. Hobart; Miss Margaret Jeffrys Hobart; Mrs. Donald Pratt; Miss Marjory Lacey-Baker; Miss Mary R. Evans; Miss Frances H. Withers.

The Rev. Lester Bradner, Ph.D., a member of the new commission *ex officio*, opened the meeting with prayer. Miss Lacey-Baker was elected secretary.

The chairman, in a short opening talk, told of his eager hopes and aspirations for the field in which the new commission was to work. The hour called for every possible helpful agency, in an age when the world was being reconstructed and ideals must be prevented from crumbling. He spoke of pageantry as the handmaid of the elder Church, and said that the new pageantry must embody and speak forth the Church's message at the present hour. Pageantry was proving itself capable of speaking with efficiency and power, especially to the young. He appealed for a new name for

the commission that would suggest a little wider mission and a broader scope.

It was decided to ask the General Board to appoint a "central worker", to be at the disposal of such Church schools or parishes as might desire help in staging and producing mystery plays and religious dramas. Upon motion the Commission adopted as its new name The Council upon Church Pageantry and Drama, subject to the approval of the Board.

The council adjourned to meet in Detroit in October.

#### DEATH OF HENRY E. REES

IN THE death of Mr. Henry E. Rees, senior warden and assistant superintendent of Trinity Church, Hartford, Conn., which occurred at his late home in that city at noon on May 3rd, parish and diocese lost a communicant of prominence and rare beauty of character. No son of his adopted city could have loved it more or served its highest interests with finer appreciation. During the twenty-two years that he was head of Trinity Church Sunday school he failed not to leave his impress of leadership and example upon the hundreds of young boys and girls with whom he came in touch.

Mr. Rees, born in Macon, Georgia, in 1857, a son of the Rev. Henry Kollock and Wilhelmina (Bartow) Rees, came to Hartford in 1897, immediately identifying himself with Trinity Church. He was, since its organization, treasurer of the Sunday School Auxiliary to the Board of Missions and a member of the diocesan board of religious education. He was also a delegate at times to the General Convention and was prominent in the Church Club of the diocese.

Mr. Rees was married in 1881 to Miss Fannie Hunter Tinsley of Macon, by whom he is survived. There are four children living, a son in the medical branch of the United States Army in France; a daughter until recently a missionary in Japan; another daughter returned recently from Red Cross work in France; and Miss Frances Oliver Rees. Funeral services were held on the 10th inst.

#### CLERGYMEN'S RETIRING FUND SOCIETY

THE SEMI-ANNUAL meeting of the Clergymen's Retiring Fund Society was held at the Missions House in New York May 9th. the Bishop of Long Island in the chair. The present number of active members is 654, with 305 on the annuitant list. The capital fund amounts to \$429,214.38, and \$26,482.65 was divided among the annuitants at the last distribution. An amendment to the fundamental laws was adopted by which any clergyman, under 40 years of age, could contribute annually a multiple of \$12 up to \$60 per year to secure a larger annuity. The Rev. Franklin J. Clark was elected to fill a vacancy in the board of directors.

#### NEW PRESIDENT FOR HOBART COLLEGE

THE REV. MURRAY A. BARTLETT, D.D., has accepted the presidency of Hobart College, Geneva, N. Y., and will take up his position at commencement time, June 23rd. Dr. Bartlett recently returned from service overseas and has since been serving as chaplain under the Church War Commission at Camp Kearney, Cal. He is an alumnus of Harvard University and the General Theological Seminary, was at one time rector of

St. Paul's Church, Rochester, New York, and also served as president of the University of the Philippines.

#### BIBLES FOR ANNAPOLIS GRADUATES

FOUR HUNDRED AND SIXTY-NINE cadets, this year's graduating class of midshipmen at the Naval Academy at Annapolis, will be presented with Bibles on Sunday, May 18th, by the Rev. Dr. George Sidney Webster, secretary of the American Seamen's Friend Society.

The presentation will be made on behalf of the society in Bancroft Hall on the Academy campus, and Dr. Webster will personally present 389 copies of the American Revised Version of the Bible, 75 copies of the Roman Catholic Version, and 5 Old Testaments.

#### BEQUESTS

BETHESDA CHURCH, Saratoga Springs, N. Y. (Rev. Irving G. Rouillard, rector), has been made recently a beneficiary under the wills of William D. Ellis (\$2,000), of Miss Mary L. Shepherd (\$2,500), of Miss Ammelia A. Grant (\$1,000), of Mrs. Ella Brown (\$1,500 for the use of the parish house), and of Mrs. Joseph Carey, widow of the Rev. Dr. Joseph Carey (the income of a trust fund of \$20,000, to be divided equally between church and parish house). A bequest of \$10,000 under the will of the late James Mingay was declared invalid by the court, because the specific bonds named had been redeemed before the testator's death. The church has the unique distinction of a male choir endowed in memory of the late Daniel Jones Griffith.

#### MEMORIALS AND GIFTS

A PAIR of brass Eucharistic lights has been presented to St. Luke's Church, Buffalo, N. Y. (Rev. John L. Short, rector), in memory of Nathaniel Hucker. A gold chalice, made from old gold and silver, and set with amethysts, has been recently made and given to St. Luke's Church.

ON EASTER DAY in St. Paul's Church, Greenville, N. C., memorials and gifts consisting of Eucharistic candlesticks, white veil and burse, a Bible, and cruets were received and blessed by the rector, the Rev. C. H. Bascom. An Easter purse was presented to the rector by the men of the parish.

A MEMORIAL FONT placed in Christ Church, Roanoke, Va., by Mr. and Mrs. C. B. Wilson, members of the parish, in memory of Mrs. Wilson's mother, Mrs. Adelaide E. Sauling, whose death occurred in 1913, is of massive white marble with wrought iron finish. It was used for the first time at Easter.

ON EASTER DAY a stained glass window made by Clayton & Bell, London, and representing the Transfiguration of Christ, was dedicated in All Saints' Church, West Newbury, Mass., to the memory of the Rev. Rufus Emery, D.D., and his wife, Adelaide Brainerd Emery, parents of Brainerd P. Emery, who provided in his will for this memorial.

A PULPIT, in carved oak to conform to the other furnishings, has been presented to St. Mary's Church, Gowanda, N. Y. (Rev. W. Edmund Nixon, rector), by Mrs. Elizabeth L. Hyde, widow of the former rector of All Saints' Church, Buffalo, in memory of her son, Kenneth Cleveland Hyde (nephew of the late Bishop Coxe), who died

last fall a victim to the "flu" while a student at the General Theological Seminary.

AMONG RECENT gifts presented to the parish of St. Paul, Stockbridge, Mass. (Rev. G. G. Merrill, rector), are the following: High standard lights of exquisite workmanship for chancel use, the gift of the rector, to mark the twenty-fifth anniversary of his ordination; a large bas-relief, representing the Good Shepherd, to adorn the wall of the Chapel of the Good Shepherd, South Lee, and a handsome chalice and paten for use in the chapel.

THE CONGREGATION of St. Philip's Church, Durham, N. C., have recently installed a reredos in memory of the late Mrs. Eliza J. Burcham, for thirty-three years an active and zealous member. This reredos is eleven feet high and fourteen wide, carved of massive quartered oak. In design, color, and finish it blends with the other memorials. Within four or five weeks an altar will be installed in memory of the late Clem Coleman Gurley, vestryman, who was buried on Thanksgiving day. Carved in heavy figure on the face of the altar is The Supper at Emmaus. The altar will be seven feet long by twenty-two inches wide. Still a third memorial expected soon will be a hand-carved oak hymn-board in memory of Miss Laura B. Saunders.

#### ALBANY

R. H. NELSON, D.D., Bishop

Bethesda Church, Saratoga Springs

AS A RESULT of the Easter appeal of the rector and vestry of Bethesda Church, Saratoga Springs, for an offering of thanksgiving for victory and the promise of peace, members and friends of the parish gave \$5,800, including Liberty bonds, war savings certificates, and thrift stamps. Three special objectives had been outlined: to pay off old debts, to purchase a new carpet and uniform hassocks, and to provide the balance of the curate's salary for a year. The offering covers in full all of these items.

The rector is the Rev. Irving G. Rouillard, who was elected to the rectorship last June. A mission chapel is conducted, and the clergy are chaplains of the Home of the Good Shepherd. In the parish is a clergy house, where clergymen of the Church may have rooms during the summer months without expense, board not included. Engagements of not over two weeks can be made by any clergyman of our Church who will write to the Rev. Mr. Rouillard.

#### ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bishop  
EDWIN WARREN SAPHORE, Suffr. Bp.  
EDWARD THOMAS DEMBY, Bp.

Newport Parish Freed of Debt

ST. PAUL'S CHURCH, Newport (Rev. A. E. Lyman-Wheaton, rector), has had a remarkable year, in which its apportionments, assessments, and all standing debts upon Church property have been paid. The plant consists of a beautiful Gothic church, a parish house, and rectory, all in perfect order and equipment, an entire block, adjoining the church proper, all paid for. This parish stands then in the happy state of one whose path lies beyond the way of local affairs, and is thus enabled to remember more the missionary spirit. Every member was present for the Easter Communion. The Easter memorials comprised brass candlesticks, a cut-glass Eucharistic Box, a stained glass window, illustrative of the patron saint, St. Paul, and other Churchly furnishings. The entire edifice was equipped with new electric fixtures.

# THE LIVING CHURCH

MAY 17, 1919

## CENTRAL NEW YORK

CHAS. T. OLMFSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Union Memorial Service—Burleson Memorial  
Rectory—Bishop Huntington Memorial Fund

A UNION MEMORIAL SERVICE was held in Zion Church, Greene, on Sunday evening, April 27th, for the soldiers and sailors of the village who died during the war. Music was furnished by the combined choirs of the village and each of the pastors took part. The Congregational pastor read the first lesson; a Methodist minister read the second lesson; another denominational minister offered prayer. After a few introductory remarks by the Rev. A. A. Bresee, rector of the parish, special tribute was paid to individual boys by the Congregational, Methodist, and Baptist pastors. A Methodist minister pronounced the closing benediction.

ON THE Saturday after Easter Bishop Olmsted dedicated the new rectory of St. John's parish, Auburn, which is a memorial to a former rector, the Rev. Guy P. Burleson, who lost his life by drowning a few years ago. The widow of the late rector, and the Rev. Dr. J. K. Burleson, of Rochester, a brother, attended the service of dedication. The Bishop congratulated the present rector, the Rev. Ralph Bray, and the vestry upon raising the funds for this project and also expressed pleasure in the Easter offering of \$1,000, largest in the parish history.

AN APPEAL has been issued over the signature of both Bishops for contributions to the Bishop Huntington Memorial Fund, in connection with the celebration of the centennial of his birth at the approaching diocesan convention. Mr. J. Francis Day, of the Utica Trust and Deposit Co., is treasurer of this fund, the income of which will be paid to the daughters of Bishop Huntington during their lifetime, and afterward used for work within the diocese.

IN THE short interval remaining before the diocesan convention, the Standing Committee have not filled the vacancy occasioned by the death of the Rev. W. E. Jones and the secretary's duties are being performed by the assistant, the Rev. W. E. Cook, of Marcellus.

THE ANNUAL convention has been called to meet on May 27th in Calvary Church, Utica, at 3 o'clock.

THE IMPROVED lighting system in Clarke Memorial Hall, Zion parish, Rome, was put in operation on April 23rd at a social meeting of the parish.

## COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

Convocations Consider Summer School

THE CONVOCATION of the Northern Deanery met at All Saints' Church, Sterling, on April 28th and 29th. Ten of the clergy and five students from St. John's College, Greeley, were present. At evensong on Monday the Rev. Fred Ingle preached on The Power of the Resurrection. On Tuesday at a business session the Rev. R. L. Harding was elected secretary-treasurer. A plan for a permanent summer school at Evergreen was discussed, and referred to the Bishop. After the business meeting a paper on The Resurrection was read by the Rev. H. S. Walters, and a review *Right and Wrong after the War* (Dean Bell) by the Rev. Harry Watts. After lunch a meeting of the Woman's Auxiliary was presided over by

Mrs. B. W. Bonell. Convocation adjourned to meet in the fall at St. Peter's, Denver.

THE CONVOCATION of the Southern Deanery took place at Christ Christ, Canon City, on April 29th and 30th, with all but one of the active clergy and one visitor. There were papers and conferences on The Problem of Reaching and Holding the High School Boy, How to Bring Adults to Baptism and Confirmation, Training Children in Church and Christian Life, and Church Advertising. At a public service on Wednesday evening the Dean, the Rev. Thomas Casady, was the preacher. \$1,000 was subscribed by the clergy present towards establishing the proposed summer school at Evergreen. The programme included an automobile trip through the neighboring coal camps, and a visit to the penitentiary.

ST. AGNES' MISSION, Sugar City (Rev. E. C. Schmeiser, priest in charge), will be consecrated on June 11th.

## CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.

Changes in Convention Programme—Girls' Friendly Society—The Church's War Casualties

SEVERAL CHANGES have been made in the programme of the diocesan convention, which meets in Trinity Church, New Haven, on the 20th and 21st. The diocesan dinner, usually held on the evening of the opening day, will be replaced by a mass meeting at which the questions of labor and capital will have full discussion and an attempt will be made to define the attitude of the Church toward these great problems.

AN IMPORTANT GATHERING of members of the Girls' Friendly Societies in New Haven and vicinity was held in Trinity parish house, New Haven, on Sunday afternoon, May 4th. Miss Jeanette Warren Zeigler, one of the society's field secretaries, gave an informing talk upon the friendly centers or lodges in operation in several cities.

The Girls' Friendly Societies are showing renewed activity throughout the diocese, due in part to the coming celebration of the twenty-fifth anniversary of the diocesan branch and the proposed memorial to its only and present president, Miss Jackson. The formerly prosperous organization of the society in St. James' Church, Westville, has recently been revived with a largely increased membership, including about twenty probationers. In the fall the society will open in New Haven a lodging house for girls with accommodation for twenty-five or thirty, a committee having been appointed to receive money for this purpose. The anniversary celebration is to be held in St. Paul's parish, Wallingford, on the 24th.

THE BISHOP has addressed a letter to the parochial clergy asking assistance in compiling a full list of war casualties from each parish. The attempt is also being made to complete the list of men and women of the Church who have served in army or navy or kindred agencies.

## FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Inadequate Accommodation

TRINITY CHURCH, Oshkosh, has a guild house constructed not long since. But the house is not large enough. At a recent parish supper 370 were fed and the rest turned away. The auditor showed parish expenditures of \$11,019.31 for something over a year ending at Easter.

## GEORGIA

F. F. REESE, D.D., Bishop

Proposed Divorce Legislation—Cost of Living and Epidemics Drive Orphans from Home  
—Private Chapel Burned

RENEWED EFFORT to secure laws which will safeguard the marriage relation and at least lessen the ever-growing divorce evil in Georgia will be made at the next meeting of the legislature. This time it will be backed by the Committee on church co-operation as well as by many prominent judges who have become alarmed at the growth of the divorce cancer.

The committee has based its conclusions largely upon the Fulton county divorce records, where it is found that one divorce is sought for each five marriages. The bill provides reasonable restrictions on the issuance of marriage licenses. Should it be passed, all applications for such licenses will be posted for five days. The applicants must make appearance in person and make sworn statements regarding previous matrimonial contracts. A special committee of Church leaders is in charge of the campaign.

AT THE ANNUAL meeting of the Episcopal Orphan Home in Savannah on April 29th, it was shown that owing to influenza and scarlet fever, causing great expense for nurses and medical attendance, added to the high cost of living, it had been found necessary to reduce the number of inmates to what the income could provide for. The Bishop feels this was not right and advised that the board work to secure new subscribers.

THE PRIVATE CHAPEL on the estate of Sidney Clare, Esq.—Lynwood, near Fitzgerald—was burned to the ground by a mob searching for negroes whom they thought to be hiding there. It was used not only by the Clare family, but by anyone living near, colored or white.

## HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

In St. John's Parish, York

THE BISHOP OF HONDURAS, a recent visitor to St. John's parish, York, addressed the congregation on the work of his diocese and his wife spoke to the women on the same subject. The rector was the speaker at the last of a series of luncheons by the chamber of commerce. Bishop Dunn also spoke, calling upon the members to widen their horizon to include their Central American neighbors. At the early service on Easter morning a complete set of chancel books was dedicated, the gift of the congregation in memory of the late rector, the Rev. Dr. Arthur Russell Taylor. St. John's Club, closed for nearly two years, was opened on the first of April with a large attendance. The interior has been renovated throughout, and a troop of boy scouts has been organized.

## IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Bp. Coadj.

Crandall Memorial—Church to Be Consecrated at Council Bluffs

AMONG MATTERS to be taken up at the convention in Davenport next week will be the erection of a teachers' cottage at St. Katherine's School as a memorial to Miss Marion Crandall, a teacher who lost her life as a Y. M. C. A. worker in France while on leave of absence from the school. This building is essential owing to crowded conditions. Scholars are being refused ad-

mission simply because there is not sufficient house room.

ST. PAUL'S CHURCH, Council Bluffs (Rev. W. Ernst Mann, rector), will be consecrated Sunday, June 1st, by the Bishop of the diocese. The Bishop Coadjutor will preach, and an elaborate service has been prepared.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

End of Long Rectorship—Country Club

EASTER DAY, 1919, marked the close of twenty-five years' rectorship of Christ Church, Baltimore, by the Rev. Dr. Edwin B. Niver, who on that day turned over his responsibilities to his successor, the Rev. Simeon Arthur Huston, to dedicate himself entirely to work among the United States marines. This rectorship has not only meant much to Christ Church, but Dr. Niver's wonderful magnetism and influence have been felt in the diocese and Church at large. His successor, a man of pleasing address, possessed of much administrative ability, has just resigned as rector of St. Mark's Church, Cheyenne, Wyo., to accept the rectorship of Christ Church.

ON TUESDAY EVENING, April 29th, 320 men (including a number of the clergy) gathered at the Roland Park Country Club for the annual meeting of the Churchman's Club. The officers of the preceding year were reelected. In opening the after-dinner meeting, Dr. Henry Barton Jacobs, the president, spoke of the activities of the club during the past year, particularly the dinner given (in connection with the ladies of the Cathedral League) to the provincial synod in February, the corporate Communion on Shrove Tuesday in St. Paul's Church, Baltimore, and the conduct of the services in the Church of the Messiah, Baltimore, during Lent. Lieutenant J. Norton Cru of the French army, now in this country serving with the French High Commission, dwelt largely upon the importance of America understanding fully the meaning of the war, in this country the knowledge of what went on at the front being so slight that we have practically no understanding of it. He also stated that the French poilu bears no malice to the individual, but has great hatred toward the system. Lieutenant Cru was followed by Major Charles J. Biddle of Philadelphia, a member of the Lafayette Escadrille, and Captain James Bruce, of Baltimore, who spoke on war topics. The exercises closed with prayer and benediction by the Bishop.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Trinity Parish, Bay City

IN TRINITY PARISH, Bay City (Rev. J. A. Schaad, rector), on Palm Sunday afternoon, the choir, accompanied by organ, violin, cornet, and drums, rendered Stainer's *Crucifixion*. The church, seating nearly six hundred, was crowded to the outer doors of the vestibule, hundreds being turned away. The communions made on Easter Day, especially at the early service, exceeded all former records. The confirmation class on Low Sunday numbered sixty-two, chiefly adults, exactly half men. Several gifts and memorials were received, including a carved prayer desk and clergy stall, a carved tabernacle with bronzed door, for the altar, and a fine large sanctuary lamp. Trinity parish has also done two rather unusual things. First: The New Hymnal with music has been placed in every pew in the church. Second: A year's subscription to one of our

Church papers is sent by the vestry to every family in the parish. The results of these two things are most satisfactory.

#### MINNESOTA

FRANK A. MC ELWAIN, D.D., Bishop

Regional Interchurch Conference—Junior Auxiliary—Mothers' and Daughters' Dinner

ON MAY 22nd and 23rd will be held in St. Paul the North Central Regional Conference of the Interchurch World Conference of North America. A large mass meeting at the People's Church will be addressed by G. Campbell White, Col. Raymond Robins, and Dr. Robert L. Kelley.

ON MAY 3rd the annual meeting of the Junior Auxiliary of the diocese was held at Gethsemane Church, Minneapolis. The rector, the Rev. Stanley Kilbourne, celebrated Holy Communion and gave the young workers for missions a helpful address on Cheerfulness, Willingness, and Perseverance. Every branch presented gifts of clothing to be sent to Morganton, N. C. In the afternoon reports were read by various secretaries and an entertainment was given by the Gethsemane branch.

AN INTERESTING GATHERING at St. Luke's Church, Minneapolis (Rev. Frederick D. Tyner, rector), on the evening of May 7th was the second annual mothers' and daughters' dinner under the auspices of the parish Junior Auxiliary. After dinner the missionary play, *The Blue Cashmere Gown*, was presented and voted a splendid success.

#### MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop  
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Preaching Mission by Dean Ladd Assisted by His Wife

A "PREACHING MISSION" of unique character was carried on during Holy Week at St. Louis by Dean Ladd of the Berkeley Divinity School, ably assisted by Mrs. Ladd. The Dean, on the invitation of the Brotherhood and of Dean Davis, gave the noon-day addresses at the Cathedral, and also held mission services each evening, beginning with Palm Sunday. On Good Friday he preached at the Three Hours' service. The evening addresses, all based upon incidents in Holy Week, dealt with the social implications of the Gospel; the first, on the evening of Palm Sunday, having for its text "Who is this?" and entitled The Enquiring Spirit. The others attempted to give a constructive answer to such questions as "Is modern business consistent with Christianity?", "Are we a Christian nation?", "Can Christianity dispense with the Church?", "Shall the Churches remain divided?"

During the week Mrs. Ladd also spoke along the same lines. One afternoon she gave an address in the Cathedral to a congregation of social workers, many of them not regular churchgoers, urging them to come inside and help the Church fulfil its tasks rather than remain outside and merely criticise. Another afternoon she spoke to a large gathering of women at St. Peter's Church. She also addressed an audience of about six hundred women at the monthly meeting of the St. Louis Wednesday Club on the subject of the British Labor Party, speaking from personal acquaintance with many of the English labor leaders and giving a vivid account of political conditions in England to-day. But perhaps the most interesting, as it was the most unusual, part of her work was a series of three conferences on Christian Ideals of Womanhood, delivered at a private house to about forty

women of the typical society stamp. The headings of the conferences were: Woman in the Modern World, in which various aspects of the life of society, the home, sex education, and so on, were touched upon; Woman in Industry, dealing with the labor problem as it affects woman; and Woman in the Church, in which Mrs. Ladd sketched out some schemes for more effective use of the "woman power" of the Church and the call to Churchwomen to take more active part in public affairs. These conferences caused a good deal of talk, as having been held in what the St. Louis *Post-Dispatch* called the "strongholds of conservatism", and making an impression on people not usually touched by the Church.

The widespread interest evoked by these talks of both Dean and Mrs. Ladd, and the considerable attention they received in the daily press—delivered as they were entirely in the spirit of Holy Week and yet with close practical application to the problems of the modern world—are an encouraging sign of the eagerness with which the people, whether members of the Church or not, are waiting for guidance and inspiration from the Church as to the difficult social and moral problems of the day.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Woman's Auxiliary

THE ANNUAL MEETING of the New Jersey branch of the Woman's Auxiliary was held at the Hotel Chalfonte, Atlantic City, on May 5th and 6th. The Bishop opened the meeting on Monday in the assembly room, presenting the work in which the women could help. The second day's session was opened by the Archdeacon, who presented the needs of the Diocesan House and the missionary work of the diocese. Miss Hobart made an address on the summer school to be held at Geneva, N. Y. A budget for the year was presented and adopted.

#### NEWARK

EDWIN S. LINES, D.D., Bishop  
W. R. STEARLY, D.D., Bp. Coadj.

St. John's Church, Jersey City

EASTER COMMUNIONS at St. John's, Jersey City (Rev. Warren L. Rogers, rector), numbered 1,117, while the offering aggregated \$4,085. On Wednesday evening in Holy Week Bishop Stearly confirmed sixty-six persons, twenty-three of whom were adults. Four other adults were confirmed during the year, and a supplementary class of a dozen adults is awaiting another visit of the Bishop.

#### OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

St. Mark's Church, Seattle

THE WORK at St. Mark's parish, Seattle (Rev. E. V. Shayler, rector), has assumed large proportions in the past year. A mission known as St. Mark's mission has been established, including a chapel and a residence for working girls. Eighteen rooms, some of which are already occupied and the others to be fully occupied within a short time, are set apart at the St. Margaret's House under charge of Deaconess Laura. At a nominal cost thirty girls can here find a comfortable home, with social requirements. The chapel called St. Michael's, dedicated September 29th last, ministers to the spiritual needs of the neighborhood through the clergy of St. Mark's. A full choral Eucharist is sung every Sunday with all ceremonial adjuncts, including incense. Sunday school, Boy

Scouts' troop, and girls' guilds are meeting in appropriate halls under the chapel. St. Mark's second mission, St. Barnabas' Chapel, is located in an excellent residence district, chiefly to provide Church school accommodations for the children of the neighborhood. An early celebration is held here monthly. The chapel is very artistic in design and with ground will cost over \$5,000. The associate priest of St. Mark's, the Rev. Dr. Gowen, is in charge of St. Peter's mission for Japanese. During the past summer St. Mark's parish requested of the Bishop and Standing Committee the right to become a Cathedral corporation and to erect upon its present site a Cathedral which should become the diocesan church. The right having been granted, steps have been taken and plans made for a Cathedral which will cost \$500,000. Designed in Gothic by E. Frere Champney, it will form one of what becomes a notable group of buildings in Seattle, consisting of the First Baptist Church, costing \$200,000, the First Christian, costing \$100,000, a new hospital to cost \$1,000,000, and the Cathedral across the street. The Easter offering for the beginning of the work exceeded \$131,000. The Rev. E. V. Shayler, who as rector, is heading and directing the enterprise, erected Calvary Church, Sandusky, Ohio, as his first parish, Grace Church, Oak Park, Illinois, his second parish, and now hopes to complete this beautiful structure. In addition to his own work and much patriotic public enterprise he has been named as president of the United Ministers' Federation of Seattle, including all recognized orthodox denominations.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Sunday School Rally—Clerical Union—Prosperity at Holy Cross Church, Pittsburgh

THE MISSIONARY RALLY of the diocesan Sunday schools took place on the Second Sunday after Easter at Calvary Church, Pittsburgh, with a very large and representative attendance. The church was especially decorated with a flag at the end of each pew in the centre aisle, the American flag alternating with the flags of the nations. In the chancel were flags of the United States and of the Allies, the flag of state and city, the Church flag, and a new diocesan banner of heavy white satin, with the seal of the diocese painted in appropriate colors. The principal address was made by the rector of Calvary, the Rev. E. J. Van Etten. Bishop Whitehead gave a brief talk and presented the banners. Calvary and The Church of the Advent, Pittsburgh, each receiving two for different objects in the standard of excellence lately adopted by the board, the others going to the Sunday schools of St. Peter's, Redeemer, and Holy Cross, Pittsburgh, and to St. Albans, Duquesne, St. Mary's, Charleroi; and All Saints', Woodlawn. The mite box returns have not yet been received from all the schools, but there is every indication that the amount will considerably exceed that of recent years.

PITTSBURGH CLERICAL UNION met at the Church of the Ascension, on Monday, April 28th. The afternoon was devoted to a discussion of the diocesan convention held during the previous week.

HOLY CROSS CHURCH, Pittsburgh (Rev. S. H. Bishop, rector), our only congregation of colored people, is making remarkable progress. A lot adjoining the church property has lately been acquired, and a disused government building purchased by the parish will be reerected there and transformed into a parish house. The church,

too small for the increasing congregations, is to be enlarged to almost double its seating capacity. Since January two classes have been presented for Confirmation, aggregating ninety-eight persons. Overflowing congregations attended the services on Easter Day.

THE SEMI-ANNUAL meeting of the Pittsburgh Auxiliary will take place at St. Thomas' Memorial Church, Oakmont, on May 23rd, with the Bishop of Cuba as principal speaker. The presentation of the fifth ingathering of the United Offering of 1919 will be a feature of the occasion. A picnic luncheon and social afternoon will be enjoyed on the grounds of one of the vice presidents.

#### PORTO RICO

C. B. COLMORE, Miss. Bp.

#### A Lent in Porto Rico

THE AUXILIARY of St. John Baptist Church, San Juan, was having its regular monthly meeting. The afternoon was tropically warm. The "White Elephant" committee had reported \$40 clear money and a fine time socially. The vote was unanimous to pay \$30 toward the new cedar altar for the rector's mission at San Pablo.

The women thought they had done well and were about to discuss an invitation to spend half a day among the orange and grape fruit groves, when there came an interruption. The rector said: "Good afternoon, women, I certainly am glad to see so many of you here, because I have a big work for you to do during Lent. I need clothing for at least fifty of my poor children in the missions. I have written to guilds in the states, but my need is much larger than the supply."

What a change of vision and thought! But the women rose to the occasion and at once voted five dollars to purchase material, and also set apart every Tuesday during Lent for an all-day sewing. "At the end of the first Tuesday, we had seventeen pairs of little trousers finished! By the end of the second Tuesday, we had twenty-five more."

The five dollars did not last long, but they began to receive donations—buttons, thread, tape. Even the men sent contributions of shirts and suits to be made over. At Easter the women decided to keep on.

Tourists who visited the sewing "picnic" promised to send sheets and blankets for the rector's "loan bureau", to be loaned to the very poor only when they are sick, so

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that they do not have to lie absolutely naked, tormented by flies and mosquitoes. Should they die, the "loan" becomes the shroud; but if they get well the "loan" is returned and sterilized.

Miss Margarita S. Ridgely visited at the rectory twice, while coming and going to her mission at Cape Mount, Liberia, telling of her struggles with nakedness. They decided to send a parcel to her. It will be long after Easter before she will get them, but the postmaster said she would be "sure to have them by Christmas."

St. John's women had a profitable Lent.

#### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Convocations—St. Mary's Orphanage

THE ANNUAL MEETINGS of the two convocations were more largely attended than for some time. The Pawtucket Convocation met on May 6th at St. John's parish house, Ashton. The officers of last year were re-elected. The most encouraging report of the missionaries was that of St. Luke's, Pawtucket, where under the leadership of the Rev. A. J. Watson great strides have been made. To make up a prospective deficit of \$2,000 in the treasury of the diocesan board of missions, the mission parishes in both convocations had promised to be responsible for \$1,000. The rest it was voted to make up by extra assessments on all parishes. There was a good deal of discussion at the Ashton meeting regarding putting the work at the four missions in the Woonasquatucket Valley under control of a priest with the assistance of two lay readers, and it was finally voted to adopt some such plan.

THE PROVIDENCE CONVOCATION met the following day at Grace Church, Providence. After Holy Communion in the church, celebrated by Bishop Perry, the meeting adjourned to the parish house, where business was transacted again. The officers were re-elected. The missionary reports were most encouraging. There are more missions in this convocation than in that of Pawtucket. The report of the Rev. C. A. Meader, dean of convocations and General Missionary, showed the great work in Rhode Island's western wilderness of 180 square miles done by the diocesan deaconesses, who directed Sunday schools and social work in a half dozen districts. Miss Skinner had the closest attention at both convocations when she told of her work among the Italians and the spirit in which they must be approached. After what the associate diocesan missionary said in his report of his visits to the Rhode Island Hospital and of the comparatively little being done by the diocese as a whole in what is generally known as city missionary work, a resolution was carried that the Bishop appoint a committee on ways and means to further such work, to report at the next convocation.

EVERY ONE who attended the annual reception on May 6th at St. Mary's Orphanage, East Providence, under auspices of the board of managers, was convinced that everything possible was being done there for "the least of these".

#### SOUTH DAKOTA

HUGH L. BURLESON, D.D., Miss. Bp.  
WILLIAM P. REMINGTON, Suffr. Bp.

Central Deanery—Sunday School Convention

ON APRIL 24th the clergy of the Central Deanery met in Mitchell with Bishops Burleson and Remington to discuss subjects including adult Bible class and home de-

partment work. Rural Dean Anthony read a paper on Baptism which is one of a series to be put into the hands of communicants for instruction, especially in isolated rural communities. Dean Woodruff of Sioux Falls gave a splendid review of Rauschenbusch's last book, *A Theology of the Social Gospel*.

On Friday in St. Mary's Church, the Bishop ordained to the diaconate the Rev. E. A. K. Grant, LL.D., a former Presbyterian minister. The sermon was preached by Dean Woodruff, and the Rev. Mr. Pigion and the Rev. Mr. Anthony joined in the laying on of hands along with Suffragan Bishop Remington.

The two Bishops spoke at the luncheon of the Mitchell Rotary on Thursday noon and again at the parish supper of St. Mary's Church on Thursday evening.

ON MAY 6th, 7th, and 8th the State Sunday School Convention met in Sioux Falls. One of the members of the executive committee of this interdenominational association is the Rev. E. W. Pigion. One of the chief speakers each evening was the Rev. George Craig Stewart, D.D., of Evanston, Ill.

BISHOP REMINGTON will make the principal address at the Memorial Day exercises in Watertown, and is also to preach the baccalaureate sermons at the University of South Dakota in Vermillion, and the South Dakota State College in Brookings.

#### SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop

A. C. THOMSON, D.D., Suffr. Bp.

Church and Chapel To Be Consecrated—Convocation

THE VEN. E. A. RICH, Archdeacon of the Southwest, asked the congregation of St. Mary's Church, Graham, to make an Easter offering sufficient to cancel the debt on the church, which amounted to \$500. The response was \$750. This leaves the beautiful village church free of encumbrance and the Bishop has set July 11th for its consecration. This is a marked advance in the work of that section. For a number of years, there was a strong desire for a church at Graham, but only in 1910 did they make a start on the beautiful stone church.

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A NEW CHAPEL at the Virginia Episcopal School, Lynchburg, was consecrated on Sunday, May 11th. Bishop Tucker officiated and the Rev. Randolph H. McKim, D.D., of Washington, was the preacher.

THE CONVOCATION of Southwestern Virginia opened in Christ Church, Pulaski, on April 29th, with morning prayer conducted by Bishop Tucker, Dean F. H. Craighill, and the Rev. Thomas F. Opie, rector of the parish. Owing to numerous engagements and demands upon the clergy, the attendance was smaller than usual. Nearly all were present at one time or another but could not stay continually. The Rev. George Floyd Rogers preached the convocation sermon on Wednesday. Bishop Thomson was the preacher at the evening service on that day, and the Rev. George Otis Mead was the missionary speaker for the closing service on Thursday. There were two outstanding features, one the papers read by Bishop Tucker, on Tuesday and Wednesday, on Some Ideals of the Christian Ministry, treating of the calls and claims of the minister, especially in Virginia during the long service of the Bishop. The other feature was the lectures of the Rev. Thomas D. Lewis, of Sweetbriar College, the first an original presentation of the teachings of the Sermon on the Mount, the second an interpretation of some of the Beatitudes. There was much routine business. Essays by the Rev. E. A. Rich and the Rev. Thomas F. Opie were of vital and deep interest. The next meeting will be held at Rustburg, in Campbell County.

CHRIST CHURCH, Norfolk, has just purchased a handsome rectory. The lot is adjoining the church property and the building is of the same kind of stone as the church.

THE REV. HERBERT N. TUCKER, rector of the churches in Mecklenburg county, has opened a mission at South Hill. He ministers to five points besides the parish church at Boydton, and the work is flourishing.

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Free Pews at Knoxville

ST. JOHN'S CHURCH, Knoxville (Rev. Walter C. Whitaker, D.D., rector), has been a free-pew church just three months. Congregations have grown Sunday by Sunday, and the men are taking unprecedented interest, frequently outnumbering the women at the Sunday morning services. Subscriptions have increased by several thousand dollars, and generous increases have been made in the salaries of rector, organist, and others. A unique event was the supper given by the men on May 1st, when the women were their guests. At the conclusion one of the spokesmen of the guests said: "The men have beat us at our own game." Many improvements will be made in the interior of the church the coming summer.

#### WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Church Consecrated at Laytonsville—All Hallows' Guild—Diocesan Drive—Social Service in the Province

ST. BARTHOLOMEW'S CHURCH, Laytonsville, Montgomery county, was consecrated on Sunday, May 4th, the hundredth anniversary of the consecration of the original building. The Bishop conducted the service, preached, and administered confirmation. The warden read the instrument of donation of the former building, signed by James Kemp, then Bishop of Maryland.

The old building, greatly in need of repairs and remodeling, was deconsecrated about ten years ago by Bishop Harding; and the debt has just been cleared off. The rector is the Rev. F. J. Bohanan.

St. Mark's Church, Capitol Hill, will be consecrated on Whitsunday.

ALL HALLOWS' GUILD, an auxiliary committee of the Cathedral for beautifying the Cathedral grounds, met at the Bishop's House on the afternoon of May 5th. Over fifty members present were addressed by the Bishop and by Mr. Frederick Law Olmsted of Boston, the landscape architect, who for many years has had charge of laying out the Cathedral Close. Mr. Olmsted said that Washington Cathedral was fortunate far beyond most cathedrals in its site; that from a distance the hill closely wooded, with trees rising above trees, and the mass of green crowned with the white pinnacles of the Cathedral, was an inspiration. The main approach, a winding road from Garfield street through woods left in their natural beauty, will have the advantage of the effect of a gateway, which will turn the thoughts of men, as they pass through, from the labor and care of the city to the beauty and peace of the Cathedral. The great oaks close by the Cathedral, Mr. Olmsted declared, would be of inestimable value in setting off the height and dignity of the building. The effect of dignity and permanence should be sought above all else in the planting of shrubs and small trees, so that the whole close may be in harmony with the building.

SINCE DECEMBER, the debt of \$2,900 on the Chapel of the Nativity has been paid off, and \$2,000 in Liberty Bonds raised for the Chapel of the Resurrection, a mission of the Nativity.

A DIOCESAN DRIVE of four weeks has been started to pay off the debt of \$31,000 on the Chapel of the Good Shepherd. During May the need of the Good Shepherd is to be laid before the churches and chapels of

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the diocese, and offerings will be taken in all the congregations on the first Sunday in June. The basement of the present church was built in 1901, and services were held there until March, 1915, when fire destroyed the entire interior. It was decided that then if ever was the time to build the church itself. The new building was completed by Passion Sunday, 1917, but, war conditions developing immediately thereafter, no organized appeal could be made to aid the congregation. The Good Shepherd Chapel is the outcome of the work of the Brotherhood of St. Andrew of St. Mark's parish. Its vicars have been the Rev. Herbert Scott Smith, now rector of St. Margaret's, the Rev. Philip M. Rhinelander, now Bishop of Pennsylvania, and the Rev. C. Rochford Stetson, now rector of St. Mark's. The present vicar, the Rev. Cornelius S. Abbott, has been associated with the work since 1904. Chief of the twelve Cathedral missions, it is doing excellent work as a neighborhood chapel in northeast Washington. It has one of the largest Sunday schools in the city, and nearly five hundred communicants are doing their utmost in raising interest on the debt, and the current expenses of the chapel. Much work at its door it is unable to do as long as it is hampered by debt.

THE SOCIAL SERVICE COMMISSION of the Province met at the Cathedral offices on May 6th. The meeting was enthusiastic, and three laymen were appointed to secure immediately ample funds to maintain a secretary for the province. It was the conviction of the Commission that there has never been such a favorable opportunity; that conditions demand that the Church with all the wisdom at its command make a programme to be pursued with energy under the best available man. The subjects discussed for the programme of the year were: Coördination for Legislative Action, Survey of Institutions, Problems of Prohibition, Movies, Social Reconstruction. Formal reports on these subjects are to be presented at a meeting called by Bishop Harding before General Convention.

#### WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Chaplain Holt Returns to Niles—Grace Church, Grand Rapids—Easter at the Pro-Cathedral

A LOCAL NEWSPAPER of Columbus, Ohio, reports: "On Saturday the Columbus Barracks lost one of its most popular officers—a man whose esteem has extended from the post commander to the rawest recruit—when Chaplain Holt of Niles, Michigan, received his discharge, after eight months' service at the post. On two days' notice Chaplain Holt left his parish and reported to the chaplain's school at Camp Zachary Taylor on July 12, 1918. He was commissioned late in August and came at once to Columbus Barracks, where he has since remained. He was instrumental in getting the company commanders together and instituting a series of company dances, which Captain O. A. Manseau, morale officer, says, 'have done more to raise the morale of the men than any other one thing'. It was Holt who originated the letter which is now accompanying every man's discharge and which is mailed to the pastor of his church, after passing through the personnel office and receiving the addresses of the boy's home church and pastor. The idea was at once taken up at Washington and nationalized. Chaplain Holt with Mrs. Holt will return to his parish in Niles."

GRACE CHURCH, Grand Rapids, had a wonderful Holy Week and Easter. On

Palm Sunday the church and parish house, opened together, could not hold, by several hundred, the people who came to hear the choir in Harold Moore's cantata, *The Darkest Hour*. On Maundy Thursday at a corporate Communion of the women an inspiring address was given by the Rev. Wm. F. Peirce, D.D., president of Kenyon College. At the Three Hours' Service on Good Friday seven hundred people attending included an unusually large number of men. The Easter services were arranged according to a new plan that commends itself. Holy Communion at 6, 8, and 9:30, with music, was followed by morning prayer at 11 A. M. This arrangement gave ample opportunity to make the Easter Communion and prevented the irreverence so common when many are present only to enjoy the music and flowers and leave at the most solemn part of the service. The \$1,200 offering asked was exceeded by over \$100. A sacred mystery pageant, *The Power of His Resurrection*, was given by the Church school at the service in the afternoon.

The children's mite box offering amounted to \$762.46, the largest on record in the parish and perhaps in the diocese.

THE FIRST Easter in St. Mark's Pro-Cathedral with the new Dean, the Rev. Leslie F. Potter, at the altar, was delightful. There were large congregations at all services, even at the earliest, and the Easter offering amounted to \$1,342.46, of which \$500 is to be used for repairs and \$500 for Camp Roger, the parish recreation park at Lake Boswick, the balance to be applied on the endowment fund.

THE EASTER Day services at Grace Church, Traverse City, were attended by large crowds. At Morning Prayer the Traverse City Commandery, No. 41, Knights Templar, attended in a body.

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

St. Paul's Church, Stockbridge

THE ROBING ROOM of St. Paul's Church, Stockbridge, has been enlarged at considerable expense. Money will be collected this summer for the erection of a curate's house on the site of the old union chapel, South Lee, recently acquired by the parish.

#### WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Bishop Brent Reaches Washington—A "Box" under War Influence

BISHOP BRENT arrived in this country on board the *George Washington* on May 5th and proceeded to Washington to receive his discharge. His return to Western New York is looked for very soon.

THE EFFECT of war work on work for missions was shown to great advantage in the joint box packed for Alaska by the branches of the Buffalo district the last of April. The valuation of the box, exclusive of freight, was over \$1,100, and the fine pile of hand-knitted socks, sweaters, stockings for children, mittens, caps, hoods, and scarfs, as well as surgical dressings, showed how, so to speak, the spear had been turned to the plough-share. Nearly \$100 worth of drugs and eighty pounds of hard candy were also included in the "box", which actually filled seven large packing-boxes. When the Red Cross closed its knitting-rooms they sold their material at cost, and this was taken advantage of by the various Auxiliary branches which then gave out the

knitting to women especially enthusiastic over the war-knitting.

A LARGE and enthusiastic annual meeting of the Girls' Friendly Society was held St. Stephen's Church, Olean, when all the out-of-town delegates were guests of Mrs. N. V. Franchot for the two days. The officers were reelected and encouraging reports were heard. A donation of one offering was sent to the Canadian G. F. S. for its Miss Martin Memorial Holiday House.

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